

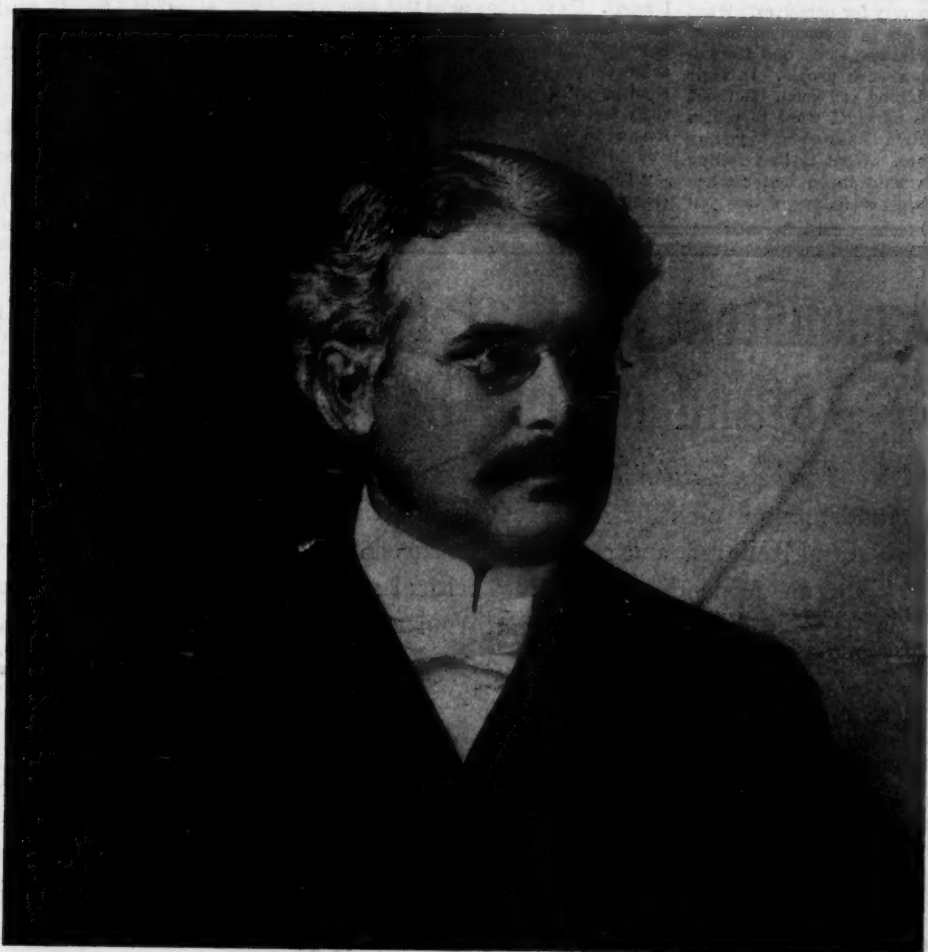
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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXIX

8 October 1904

Number 41



REV. OZORA S. DAVIS, Ph. D.

See page 490

New York

The Pilgrim Press
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Chicago

For Endeavorers

PRAYER MEETING

BY EDITH GAY

Topic, Oct. 16-22. The Power of Personal Influence. John 1: 35-39.

From the beginning of the world man has tried to live to himself. "It is unjust," he said, "that I should involve others by what I desire to do alone"; and indeed it seems unfair. But what does humanity know of justice or injustice? Our feeble efforts to make things right in a world where we are not the rulers result often in the most cruel imposition of suffering and grief to those whom we long to help. How then can we be sure that it would be better if we could live our own lives and not draw within our radius of living others who may be strangers or may be friends? As the world progresses, as mankind becomes more refined and thoughtful, the relationship of human beings is more frequently recognized. The days of hermits and Simons of the Pillar are practically over. Paul promulgated a doctrine which was not universally understood when he said, "None of us liveth to himself and none dieth to himself."

Rightly viewed, the thought is an inspiration. It is possible that the greatest good we do is not known by us—if, indeed, we may say that good has degrees. Selfishness does not bring happiness. We all have to try it and make the discovery for ourselves. What does bring happiness is a consciousness of radiating life—wholesome, sweet and abounding life. You know such people. In their presence you are strong and good. Without their addressing a personal word to you, a message of inspiration is passed on to you by their mere presence. What is that feeling which makes you want to be better when you are with certain people, and makes you

indifferent to right and wrong when you are with others? It is their moral influence—we sometimes call it personality. If a man is great enough, and the good he does predominates over the evil he does, he can make us forget the mistakes we know he makes and feel his love of right alone.

The influence we shed depends in a sense on those with whom we come in contact. It takes two to plant a good or evil seed—one to place it and one to receive it. Our business is not going about seeking some one to influence. It is impossible for us to set the date of an impression we wish to make. Human nature is contrary and difficult to drive. A long train of continual right thinking, a thousand deeds of positive good, long years of high aspirations—these are the forbears of strong personality and good influence.

We cannot forget too completely that we are bound to influence some one in what we do. It is usually the case that when we do good for the sake of setting a good example we miserably fail in some quarter. Some one is sure to see through us. To set a good example is not an object. To pull wires to get our influence is not praiseworthy.

Jesus Christ, who drew attention to his own goodness and completeness as no other man ever has, lived to please his higher self, radiated life because his heart was full of love for all who approached him. He molded the life of the world because he conquered himself. He first showed us that to be is better than to give sacrifice. The object, then, is not to influence, but to become. It is to achieve that position where the sight of us shall be an inspiration to others so that they shall feel shame for their smallness and a longing to grow better.

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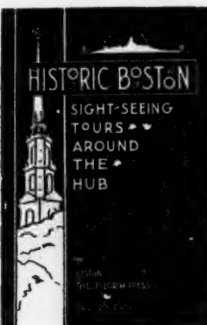
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THE CONGREGATIONALIST

and Christian World

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THE CONGREGATIONALIST

Saturday
8 October 1904

and Christian World

Volume LXXXIX
Number 41

Event and Comment

CHRISTIAN workers are in danger of losing their grip during the summer. Churches and Bible classes are closed, people are scattered and, even if equally active in their vacation environment, it is difficult for them to settle down again to their accustomed work. While the response to our request for material for a Fresh Grip page was not large, we received considerably more than a page could hold, and have supplemented it by enough similar articles to fill several pages of this issue. Among beginnings chronicled, Dr. O. S. Davis, the original of our cover picture, is making a new start in New Britain, Ct., where, if we are to judge the future by the past, he will not relax his hold until results worth while have been secured. Three young ministers are commissioned for service, Mr. Clapp at Farmington, Me., Mr. Park at Andover, Mass., and Mr. Cobb, who is to work in Japan under the American Board. Mr. Keedy's account of his young people's classes at Walpole, Mass., suggests the reward possible to the trained, sympathetic worker in the line of Christian nurture. The opportunity for consecrated womanhood is shown by the work of a boys' club in Eliot Church, Lowell, while the symposium on How to Secure Spiritual Fruitage should hearten pastors and laymen who seek success in that most interesting and rewarding line of work—soul winning. Give us your hands, brethren, for a strong pull together which shall make the church year 1904-05 memorable for practical and spiritual results.

ON another page are given answers of our six national benevolent societies to the advice of the National Council concerning certain changes of administration. In substance it appears that the five home societies would prefer, if combined annual meetings are to be held, that there should be one meeting for the home and foreign societies, but they have acted on the advice by holding their meetings this year in connection with the National Council. One society has inaugurated the changes suggested as to governing membership; the others have given the matter careful consideration and probably if a plan could be found equally workable for all, they would adopt it. In response to the advice that salaried officers be chosen by the executive boards three societies were already doing this and three declined. In response to the advice that each society should have one head, the answer is given that this was already true of three societies and has been adopted by another. In the Ameri-

can Missionary Association and the American Board no change is contemplated. Four of the home missionary societies have officially declared their readiness to co-operate in issuing one joint missionary magazine for the home and foreign work. The directors of the Education Society think there should be two, and the American Board, while it has not yet taken final action seems clearly of the opinion that the *Missionary Herald* should be maintained as a separate periodical. Thus it appears that while all the societies have sought to act as far as practicable on the council's advice, the chief accomplished result thus far is that all the home societies will meet this year in connection with the National Council.

ON another page will be found a discussion of a plan for increasing interest in home missions and for enlarging the responsibility of those who administer them on home mission fields, which has been advocated in *The Congregationalist*. The article is written by the original proposer of the plan, who was for many years a successful home missionary superintendent and who for some time past has devoted most of his time to the study by personal observation of our entire home mission field. We are confident that suggestions from such a source, supported as we know it is by the judgment of many persons of large experience in our home missionary work, will not be regarded as an unsympathetic criticism of our Home Missionary Society. A method which in substance has been successfully tested and approved by such great organizations as the Methodist Episcopal and Protestant Episcopal missionary societies is worthy of the careful consideration of Congregationalists. So important changes are in progress in the character of our population, not only in the changing West but in the older East, that it cannot be assumed that the methods of missionary work adopted in the earlier part of the last century are incapable of improvement. Believers in home missions are summoned to face new conditions with open minds. The America of today has changed immensely since the period before the Civil War.

IN another column is printed the number of graduates of last year from colleges affiliated with our denomination who are studying for the ministry. It will be seen that the number is slightly larger than it was ten years ago. Oberlin has a larger number than any other college, while Amherst has surrendered the

lead it held for several years, dropping from sixteen to five. Yale and Williams send exactly the same number as in 1894 and several Western colleges have increased considerably their contributions to the seminaries. The Methodist theological schools had a total of 508 students ten years ago, and this year they enroll 631. The *Watchman* says that the students for the ministry in Baptist colleges increased in three years from 1,239 to 1,919, or more than fifty per cent. That paper adds that "if there are any Baptist churches which can provide even a very moderate support for a pastor and which has difficulty in securing them, we have failed to learn of them after diligent inquiry." The Congregational Year-Book shows that we have increased our ministerial roll by 784 names, while we have gained only 558 churches. All the same, the demand for the right kind of educated men for pastors is always insistent. Many churches seem to think of no sure way to strengthen themselves except to replace a good by a possibly better pastor.

UNION Theological Seminary, New York, has for the last three years had a department for instructing lay students, especially Sunday school teachers and other Christian workers. More than four hundred persons annually have been enrolled in classes and others have attended more or less regularly. These courses continue from six to eight months, are held either once or twice each week, at the seminary, Columbia University, the Brooklyn Institute of Arts and Sciences and in several churches. They include the English Bible, New Testament Greek and Sunday school pedagogy. Last year a Mother's Class in Religious Education enrolled some of the wealthiest women in the city. It is to be repeated this year. Its syllabus has been printed and widely circulated. A new class is to be formed this coming season of children from nine to twelve years. It will be held at the seminary Sunday afternoons, conducted by Dr. Richard Morse Hodge, director of the extension courses. The announcement of the courses for 1904-05 may be had on application to Dr. Hodge. Among them are lessons on religious education in the home and in the Sunday school, methods of teaching Biblical literature, the life of Christ, the teaching of Jesus, Old Testament history, the prophets of Israel, the literature of the Old Testament and the history of the Biblical revelation. Rev. Dr. Ira Landrith, secretary of the Religious Education Association, is to give the annual address to the lay students, Friday evening, Oct. 28. It is in such ways as this that theological

The National Council and the Missionary Societies

Teacher Training Courses

Recruiting the Ministry

seminaries come directly in touch with the life and work of the churches.

DR. W. E. BARTON'S argument for making associations of churches in effect permanent councils to induct into office candidates for the ministry and to hold the responsibility for their ministerial standing,

What Body Should Be Responsible for Our Ministers

published on another page, is effectively re-enforced by the illustration which follows it, showing how a California association has already performed that service and fully assumed that responsibility. The National Councils of 1886 and 1895 discussed at length this subject of ministerial standing and the council of 1898 reaffirmed the recommendations of the council of 1886 concerning it, some of which have been adopted as Congregational usage by some of the churches. The most effective recommendations of National Councils concerning changes in our usage have been those which approved of action already taken that had seemed to be required by existing conditions and to be justified by experience. The present tendency seems to be toward committing the whole matter of ministerial ordination and standing to a permanent body representing the churches. If the National Council at Des Moines takes up this subject, it may perhaps best dispose of it by expressing its approval of what the Bay Association has done and commending its example to other similar bodies.

ONE of the questions to come before the Protestant Episcopal General Convention, which meets this week in Boston, is whether permission to use the Revised Version in the service of worship will be granted. Another

How Administer Missions

is that of organization of the dioceses into provinces, and the further development of the polity of the church in the direction of archbishops and primates. The adverse vote of the dioceses on the suggested change of name will be heard. There also will be debate over the proposed new canons governing marriage and divorce. These are matters of interest to Episcopalians. They do not concern us. But we are interested in the effort which will be made to set up more satisfactory machinery for administering the foreign and home missionary work of the Church, the present one being confessedly unsatisfactory. The intermediary between the constituency which contributes and the General Convention which legislates respecting missions, is not satisfactory to the thoughtful men of the Church; but how to remedy the situation is a matter of difference of opinion. It is very evident that there is general intention to make the administration more effective, but how to find and fashion an instrument or executive board that will carry out the will of the legislature, or whether to retain or take away the control of the matter by the General Convention and invest both legislative and executive authority in a newly created body, these are pressing questions which the convention will face, and meet, possibly.

REV. R. J. CAMPBELL last month preached a sermon in the City Temple, London, which suggests how great a change has come in the the-

The Agnosticism of Jesus

ology of some Christian teachers. He is listened to with greater eagerness, probably, than any other preacher in the metropolis. He told his hearers that Jesus was a child of his time, with a limited consciousness of his mission and destiny; that he had no dual consciousness, could not be at once finite and infinite. "He never seems to have looked much farther than his own generation." "In political history the knowledge of Jesus appears to have been confined to his own people and to the influence of Rome upon them." "He not only anticipated the speedy end of the world, but that it would be of a cataclysmal character." The application of the sermon to the young men present was that Jesus sympathized with them in their want of knowledge of life's mysteries. "He was agnostic, just as you have to be, about some of the most obtrusive things of life." To face the mystery and meaning of life as Jesus faced them "means that the things we know by being true and faithful enable us to wait the revelation of the rest without darkness or dread." The appeal to men to trust God without knowing all his plans was sympathetic and tender. But the point that especially impresses us is that a generation ago it would have been impossible for a Congregational minister to have chosen such a theme for a sermon and to have lived—speaking ecclesiastically.

AN English Methodist newspaper gives an account of the examination of a young man who was a candidate for ordination to the ministry.

A Candidate for a Teaching Ministry

He referred to the Apocalypse as "an amorous Jewish poem" and said that Peter's request to build three tabernacles on the Mount for Jesus, Moses and Elijah was one of the points in the Epistle to the Hebrews. These and similar answers having disclosed the degree of his knowledge of the Bible, he was refused ordination. His father said that those who took this responsibility might have good intentions but were incompetent for their trust, because his son drew crowds to hear him. From the action of some recent councils which have come to our knowledge we judge that the young man would find an open door on this side of the ocean.

MASSACHUSETTS' venerable representative in the United States Senate, Hon. G. F. Hoar, died after a long and painless illness

The Roll of the Dead

Sept. 30. Our estimate of his character and fame, together with a discussion of his ethical and religious opinions and convictions, will be found in our issue of Aug. 27. Since his death it has been ennobling to all who have read about him to see how universal has been the tribute of affection and reverence paid to his memory by the rank and file of men, as well as by those in high station who knew him as a statesman. The shadings of analysis of his character are many, but the judgments are few which do not emphasize his high sense

of honor, his obedience to conscience, his passion for human liberty and his consecration of culture to civic service.

Lafcadio Hearn, of Levantine Greek and Irish racial stock interblended, "keen and indolent, inspired and insatiate, full of surmise and suggestion, but never quite complete in act or achievement, with small regard for the hereafter and none whatever for the heretofore," who has written much about the West Indies and Japan that will live so long as men read picturesque and highly colored English prose, has died in Japan, where he had married a native. His Hellenic and Celtic admixture seemed to predestinate him to understand the subtleties of the Japanese character and civilization as no other man has. Others have interpreted it from the outside. He got under the skin of the wonderful men of the East. As a stylist and interpreter he was unique and a possession for humanity. But his religion and ethics, both in theory and practice, accounted for his hostility to Christianity and Christian missions.

John Foster Kirk has passed away. He was a minor historian, an excellent compiler of works of reference and worthy, by reason of his accuracy, industry and ability, of greater fame than he had.

Sir Vernon Harcourt was a doughty parliamentary fighter and a great minister of finance whose work in the Liberal party as a representative of the Whig faction of it had long since been accomplished, and who failed to sense the future policy or rallying cries of democracy. In estimating his career his service as an opponent of the Ritualistic or "Catholic" party in the Church of England should not be overlooked. His wife was a daughter of Motley, our renowned historian, and he has always been an official good friend of this country.

PRESIDENT ROOSEVELT had presented to him last week, by E. D. Morel of the Congo Reform Association,

Reform of Congo Free State Conditions

a formal request in behalf of that society, the British and Foreign Anti-Slavery Society, and the Aborigines Protection Society, asking him to align the United States officially with the European Powers in an investigation of the actual condition of affairs in the Congo Free State, one "sufficiently searching and authoritative to enable the Powers by whose sanction the Congo State exists to decide whether that state has fulfilled its obligations." In brief, the charge against King Leopold of Belgium and his officials who administer Congo State affairs is, that for purposes of plunder, self-enrichment and monopoly of trade, they are guilty of terrible cruelty to the natives and of barbarities awful to contemplate. For some time reformers and philanthropists in Europe have been aroused on this matter, and recently a branch of the Congo Reform Association has been established in this country, mainly through the influence of our missionaries and missionary society secretaries who know the facts, and who have been conspicuous in letting the civilized world know what the situation is.

The contention of friends of the Congo natives in this country is that inasmuch as we participated in the creation of the

Congo State we are under obligations to guard its well-being; and that any action we may take will be less open to the charge of selfishness or national aggrandizement than similar action taken by Powers that have colonies in Africa. On the other hand, it is argued that we would better keep out of African politics, however rotten social conditions may be. We see no objection to participation in an investigation such as is asked for, nor in standing back of a proclamation of such facts as may be ascertained. Beyond that the way is not clear. The Belgian Government's defense of its course may be found in an article in the October *North American Review*.

THE beneficent results of President Roosevelt's intervention in the Pennsylvania coal strike of 1902 go on

Conciliation in Pennsylvania

and on. Under the compact between miners and operators recommended by the commission he appointed, Judge George C. Gray has given the final verdict in an issue previously passed on by Hon. Carroll D. Wright. He has ruled that operators must furnish weightmen representing the miners, and that the expense of the process must be borne by all miners whether union or non-union. It was on this issue that feeling was bitterly divided prior to and subsequent to the strike. It now is settled by the word of one man, in whom all have implicit confidence. It represents the higher individualism serving the higher social unity.

THE recent condemnation of lynching by Southern Confederate veterans, the discipline of the company of Alabama militia which was recreant to duty at the Huntsville cremation of Negroes, and the tenor of comment of the best Southern journals on recent happenings in the South are all good signs of better days.

The South and the Negro

It is still to be noted, however, that in many of the states hostility to the thrifty, intelligent, educated Negro is quite as intense as contempt for the shiftless Negro, and there are very recent cases of Negro households of the very best type being broken up by whites who base their opposition to further residence of the decent Negro among them on precisely those grounds which Mr. Booker Washington has contended would inevitably insure the Negro's security in the South. Rev. Robert Strange, D. D., Coadjutor Bishop-elect of the Protestant Episcopal diocese of East North Carolina, argued before the New York diocese of that church, last week, at a public meeting at which Mr. Washington also spoke for "unequivocal social separation of the races—in the schools, churches, at social entertainments and in domestic life," this being a mode of settlement, he contends, which is best for both races, and admitted as such by the most progressive leaders of the Negroes.

JUST when the President will fulfill his pledge to the Inter-Parliamentary Union is not clear. While the tenor of

The Hague Tribunal Call

European comment has been favorable to the plan, it is thought by most who have a claim to know that pending ending of

strife between Russia and Japan a summons would be inopportune. In addition to the issues left unsettled at the first conference, there are new ones growing out of the present war. Wireless telegraphy, for instance, has come to perplex both combatants and diplomats. The use of floating mines and the limitations thereof must be determined. New rulings with respect to contraband of war obviously are needed. Indorsement of the arbitration principle has come during the past week from the Institute of International Law sitting in Edinburgh, from the American Bar Association and Universal Congress of Lawyers in session at St. Louis and by the indorsement of the British Chambers of Commerce of the plan of the Boston Chamber of Commerce for a settlement of all disputes between the United States and Great Britain by arbitration. Moreover, there has been the significant utterance of Mr. Hay, the greatest living diplomat, before the Peace Congress, to which we refer elsewhere.

THE Liberals of Russia and especially the Jews are hoping for better days now that the von Plehwe régime is ended

Russian Hopes

and Prince Sviatopolk-Mirsky is at the head of the Ministry of the Interior. This prince's record in the past and the liberal tone of his utterances as he has defined his policy since his appointment naturally stimulate the hopes of those who long for a freer, more democratic type of life within the empire and truer toleration of races and sects. Over all, however, still hovers the mighty power of three hostile forces: the grand ducal ring of plunderers of the state, the bureaucracy—the result of long years of entrenchment in place, whose members stand for conservatism, and last, but not least, the Orthodox Greek Church hierarchy that has no mind to abate its intolerance.

IT is remarkable how different is men's attitude toward reform under various names. Spell it "home rule" and many

A Better Day for Ireland

will oppose any concession to either Ireland, Scotland or Wales. Call it "devolution" and the problem assumes another aspect. Most significant of better days for Ireland, and sooner or later Wales and Scotland, is the formation with headquarters at London of an Irish Reform Association, made up in the main of Protestant landlords and the propertied or professional classes, who see that under the recent legislation of Parliament the land question is beginning to be solved; that further opposition to the just demands of the Irish for a measure of local government is futile; and that it behooves the governing classes and Protestants to find a way out which, while it cannot prevent the partition of the landed estates, may still retain in Ireland the culture and wisdom that went with the conservative and land owning classes. This movement, together with the other movement among the literary and the æsthetic elements of the population to preserve the racial language, art and literature, promises to change Ireland's future condition much. Could the depletion of the population be stopped the outlook would be better, for notwithstanding all the influence that is

now brought to bear to prevent emigration, it goes on at an alarming rate. A steamer entered Boston only the last week with the largest number of immigrants from Ireland ever brought in to that port at one time.

REPORTS of unrest continue to come from the provinces of Chih-li, Shantung and Hunan, and representatives of Europe and America in Peking have urged the Chinese Government to act swiftly and sternly lest there be a recurrence of the Boxer outbreak. It is said that this is a revolutionary uprising, directed against the dynasty, and not against foreigners; that all signs point to a marked modification of the attitude of hostility toward foreigners, and an increasing disposition to accept the learning and culture that the Occident has to bring.

An interesting incident, a sequel of the Boxer uprising, is the reported transfer to the treasury of the mission which Yale University is developing in China, of \$40,000 from the British Government, the same being indemnity originally due the China Inland Mission for the murder of two missionaries in the province of Hunan during the Boxer outbreak. The China Inland Mission declined to receive compensation or indemnity; the Chinese Government declined to take it back; the British Government declined to use it for government purposes, and offered it to a number of British missionary societies, which declined it.

NOTHING of serious importance in the war has happened during the week. Apparently the Russians are more

The War in the East

aggressive and have won some minor engagements, but neither of the great armies is quite ready for another grapple. General Oyama evidently is planning a great flanking movement on a scale unparalleled in military history. With the completion of the railway through to Liao-yang, Japan is now vastly better off in that she can procure food and ammunition that hitherto have been transported by beasts or by coolies. Japan's business conditions are so excellent, she has stood the economic stress of the war so much better than her own statesmen thought she could that she renews the fight with more heart than would have been possible otherwise. Russian public opinion is coming to see that not only must estimates as to the quality, but the numerical strength of Japan's army be revised. Japan apparently can put a million soldiers into the field if necessary and support them with an ease that Russia cannot, so long as she is so entirely dependent on her railroad and so long as Japan has both sea and land approach to the seat of war so relatively near and sure. Hence the persistent pressure of the party among the Russians who are for imperiling the Baltic fleet if thereby perchance Russia may defeat Japan at sea.

Prof. Herbert Osgood, in his weighty history of The American Colonies in the Seventeenth Century, just published, discusses the Puritan theocracy of Massachusetts with candor. While finding the alliance between the

clergy and the secular authorities one that was narrow and intolerant, he asks his readers to remember that the intellectual virility which made such an alliance possible did not exist in the other colonies until the middle of the next century.

What the National Council Can Do

Eleven triennial councils of the Congregational churches of the United States have been held, the first one in Oberlin, O., in 1871. A study of the records of these councils makes it evident that they have not successfully initiated many changes or advances in the denomination. They have completed the council organization, and defined its responsibilities and duties: have provided for the publication and distribution of the Year-Book, have represented the churches in exchange of courtesies with other denominations, and have created an incorporated body which administers a fund for ministerial relief and is expected to promote the general interests of Congregationalism. The National Council as a permanent institution has discussed great Christian principles and their application to present conditions, has made different sections of the whole country as represented by Congregationalists acquainted with one another, has stimulated interest and energy in their world-wide work, and has awakened them to a consciousness of their mission as a united body of disciples of Christ. Its constant and most prominent themes have been our benevolent societies, our colleges and theological seminaries, our doctrinal belief and polity, ministerial training, standing and support.

What in the light of this history can be expected of the council which is to assemble at Des Moines next week? It can bring into view the main tendencies and register the progress of the denomination for the last three years, and this service would naturally be rendered by the retiring moderator in his address. It can emphasize such changes in polity and such plans for work as are already generally agreed on by the churches and make them clearly understood. It can enlarge interest in our educational and missionary enterprises, can give direction to the religious training of children and youth, and can promote the sentiment of unity within the denomination and with other bodies.

The council has not thus far been as effective in leading the churches as it has in reflecting their condition and spirit. It has spent much time in considering how to improve and unify the work of our benevolent societies, but it probably has accomplished little in this respect which would not have been brought about in other ways. It has repeatedly and earnestly recommended the installation of pastors by councils, but the practice has steadily decreased. It has lent its indorsement to various matters which have secured little attention. Indeed it has demonstrated the fact that with our polity a national delegated body cannot lead the denomination in initiating new movements.

In 1895 a resolution was introduced and referred to a committee recommending such changes in the constitution as would

provide for annual councils. But it met with scant favor. It would now probably receive greater support. Yet we believe that a meeting once every three years is as often as a National Council can be held successfully as long as it refrains from attempts at legislation for the churches. This it is bound to do under its present limitations. If its constitution did not prescribe these limits, any such attempts would meet with formidable obstacles which belong in the genius of Congregationalism. The churches will follow their own judgment whatever the council may say. The same disposition is in the benevolent societies. If ever the National Council shall exercise legislative functions it will do this not by assuming authority but by being clothed with power by the free choice of the churches as expressed through local and state organizations. The annual meetings of these bodies for the present meet the demand for more frequent conference of the churches, through these might probably be occasionally enlarged without opposition into district meetings covering more than one state.

We think we have made it plain why we do not look for important new developments in the denomination from the council which is to meet next week. But its value may surpass that of the past councils in proportion as it senses what the churches want and clearly states their wants with suggestions how they may voluntarily be met. Some things they surely do want. Among them are more concentrated action in evangelizing the country and the world, greater harmony and co-operation in the societies through which they act, the enrichment of their worship, the elevation of the standard of the ministry, more effective service in bringing about a better understanding between working men and their employers, more efficient work by the laity in which all should share and enlarged intelligence of all Congregationalists through instruction in its history and mission and the deepening of spiritual life.

What will the council say on these things? The churches wait expectantly for wise words spoken under the inspiration of faith in God and confidence that the principles of freedom and fellowship are suited to secure the great ends of likeness to Christ in the individual and in society which are sought in prayer and effort by all Christians.

The Eucharistic Congress

Seldom in this country does a larger and more representative gathering of Roman Catholic bishops and priests assemble than met in New York last week at the Eucharistic Congress, about 1,000 persons being in attendance. Especially blessed by Pius X., ardently championed by many of the bishops, it was carried through with energy and administrative skill. Incidentally, the opportunity was used to express sympathy for French Catholicism in its hour of conflict with the State, and to denounce the Combes Ministry and the Free Masons of France, who are believed to be pushing the severance of Church and State. But in the main, attention was centered on the doctrine of the actual presence of God in the sacra-

ment or mass, and on practical methods of inducing both clergy and laity to resort to this mode of bettering the spiritual life. Everything that was said or done in sermon, debate or address, indicated implicit belief in the perpetual miracle wrought for the church at priestly hands.

It is a tragic matter that for so many centuries Christians have contended over the central act of worship of their faith, and still more tragic that, as the vista of this and succeeding centuries opens, an end of the tragedy cannot be seen. The Catholic still holds that "This is my body" is a literal truth. The Protestant asks how at the Last Supper there could be distributed to the disciples the "person, body, soul and Godhead" of the distributor. It is literalism *versus* symbolism, a clash so frequent between religionists, so perennial, so irreconcilable.

Secretary Hay on Peace and War

When lofty statesmanship is adorned by modest culture, and when orations and state papers become models of prose style happy is the nation that calls their author its son.

We believe that all Americans who read the full text of Secretary of State Hay's formal welcome of the International Peace Congress to this country will feel anew the pride that comes from his being where he is, and what he is, as well as satisfaction that he stands for a policy so full of blessing to humanity. That he has assimilated the words of Holy Scripture as well as the spirit of the Gospel is apparent.

The most significant portions of his address were his declaration as an official that the United States as a nation stands for the ideal of peace and for the solution of international controversy by arbitration when diplomacy fails; and his declaration as an individual, that the only extirpating force for man's "obsession of conflict and mutual destruction" which so long has possessed him, is religion. Consider his words:

We have all recently read that wonderful sermon on war by Count Tolstoi, in which a spirit of marvelous lucidity and fire, absolutely detached from geographical or political conditions, speaks the Word as it has been given him to speak it, and as no other living man could have done. As you read, with an aching heart, his terrible arraignment of war, feeling that as a man you are partly responsible for all human atrocities, you wait with impatience for the remedy he shall propose, and you find it is—Religion. Yes, that is the remedy. If all would do right, nobody would do wrong—nothing is plainer. It is a counsel of perfection, satisfactory to prophets and saints, to be reached in God's good time. But you are here to consult together to see whether the generation now alive may not do something to hasten the coming of the acceptable day, the appearance on earth of the beatific vision. If we cannot at once make peace and good will the universal rule and practice of nations, what can we do to approximate this condition? What measures can we now take which may lead us, at least, a little distance toward the wished-for goal?

Pending a nearer approach of the ideal, Mr. Hay affirms—and so do most sensible men in this country—that the United States is justified in preserving the nucleus of an army, and in fitting itself to defend itself if attacked. But neither in

Mr. Hay's utterances nor in the official acts of his Executive chief, is there that latent lust of war for war's sake, that reliance on a vast armed host, which some say that they perceive. Can a Bismarck or a Disraeli be imagined pronouncing such a benediction as this on a Peace Congress?

The time allotted to me is at an end. I can only bid you Godspeed in your work. The task you have set yourselves, the purpose to which you are devoted, have won the praise of earth and the blessing of heaven since the morning of time. The noblest of all the Beatitudes is the consecration promised the peacemakers. Even if in our time we may not win the wreath of olive; even if we may not hear the golden clamor of the trumpets celebrating the reign of universal and enduring peace, it is something to have desired it, to have worked for it in the measure of our forces. And if you now reap no visible guerdon of your labors the peace of God that passes understanding will be your all-sufficient reward.

There is much talk and writing about peace that is naught but sentimentality and senseless optimism. Equally futile is the glorification of war and the buttressing up of the instincts of the carnal man by the fatalism of the doctrine of "the survival of the fittest," that is, the strongest. Mr. Hay has a vision and follows it, but he also sees the facts of today and seeing cannot, as a responsible patriot, ignore them.

Our Ideals of Social Life in the Church

The Church of Christ is essentially and not accidentally social. The study of the forms in which the Christian brotherhood finds expression is a study of its modes of life. When Christ would begin his work, he chose twelve, representative of the wide idea of the witnessing nation. For his intimate companionship of work he selected an inner group of Peter, James and John. His presence is promised to the gathering of two or three. Faith and hope may be solitary, though they seldom are in fact, but love, the greatest of the enduring qualities, by its very nature is social.

The Church has suffered from rigid and artificial systems of order and control; it would suffer more from the absence of all order. The ideal of social life is not anarchy, but common effort and service, in which certain duties are delegated to those who are best able to fulfill them, but in which all desire and seek their part. The Church offices are reflections and satisfactions of the Church's needs, created by Christ through the brotherhood. All have a place and part in the common work and he who does the least part well, if it be the measure of his ability, is worthy of recognition and honor.

This articulation is in order to efficiency, but it expresses also the fellowship of the Church. And the test of that machinery which we have so multiplied is in these two qualities. Do our schools and societies work efficiently for Christ's great ends of witness and of training; and do they work as the expression and in the spirit of the brotherhood of the children of God? The continual temptation is to trust in machinery, to imagine that schools and societies are springs and not channels, and to allow them to stand

apart, as if they were not all one as the expression of the common life of all.

Christ must be the power behind the life with church members before the ideal social atmosphere can be created. Sometimes we dream that we can make the Church a power by organization—as if a man were to build more mills because his mill stream had run low. You cannot persuade men to love each other until they love Christ first. You cannot make men of different tastes and training enjoy companionship, unless you give them a great common motive and work. The ideal of social life must be approached by deepening rather than by broadening the spiritual life. It is God's fatherhood which makes our human brotherhood seem real. All are equal before the cross of Christ. It is God's work which makes us welcome every helper. The true social life of the Church grows best out of common enthusiasm in the work for God.

Our Handbook Topic for the Midweek Prayer Meeting, Oct. 9-15. Phil. 2: 1-18.

In Brief

It turns out that one of Japan's press censors is a brilliant student of philosophy formerly in the University of Pennsylvania. His censorship has not been taken philosophically by the correspondents.

A suite of rooms in a New York hotel at \$125 per day has been eagerly snapped up, and more of the same sort are demanded. And yet the simple life is best. "The full soul loatheth the honeycomb, but to the hungry soul every bitter thing is sweet."

Next week we expect to publish two articles of importance to all voters. Pres. William J. Tucker of Dartmouth is to answer the question, Why I shall vote for Theodore Roosevelt for President. Prof. Henry Wade Rogers of the Yale Law School will write on Why I shall vote for Alton B. Parker.

Hon. Charles J. Bell, the Congregationalist farmer recently chosen to be governor of Vermont, was said by his political opponents to have been dishonest while acting for the state as cattle commissioner and secretary of the Board of Agriculture. He courted investigation and has just been triumphantly acquitted.

The celebration at Union College, New York, last week, of the one hundredth anniversary of the inauguration of Rev. Dr. Eliphalet Nott as president of that institution, recalls both the former prestige of that great personality—notable among American educators—and the fame that Union College once had as a mother of statesmen and orators.

The *Biblical Recorder* of Raleigh, S. C., recommending newspapers for families, heads its list with *The Congregationalist* as a religious newspaper with a national outlook. Time was, and not far distant, when a Southern newspaper would not have recommended to its constituency a newspaper published in New England. It is pleasant to note how some sectional lines have disappeared.

Picture post cards are making an end of one fruitful source of biography. Formerly when the life of a distinguished person was written his letters from abroad often filled considerable space in it. Now the biographer will probably find only a pile of pictorial post cards. More than 613,000,000 of them passed through the British Post Office during the last twelve months, an increase of twenty-five per cent. over the preceding year.

The prominence of the Archbishop of Canterbury at the dedication of the corner stone

of the new chapel at Columbia University was not surprising. Columbia from the first has been dominated by Episcopalians, and to offset this and give non-Episcopalians an institution of their own the University of New York was started. Just now the drift of students indicates that ultimately the authorities at Columbia may be Episcopalians and the students Jews.

One of the latest but not least important of the congresses at St. Louis will be held Oct. 11-14 and will be devoted to discussion by American and European delegates of the Sunday rest problem. Europe is much agitated just now by the demand for recognition of the rest-principle, and it comes largely from organized labor and socialists, who make the demand entirely apart from the religious aspects of the matter. Purely on utilitarian grounds the secularists are coming to demand what many nominal religionists are inclined to give up.

Two weeks ago we chronicled the death in Africa of Rev. Thomas L. Gulick. Last spring Mr. Gulick left this country for an exploring and hunting expedition in company with Mr. and Miss Alexander of Oakland, Cal. Before leaving he promised to write some accounts of his experiences for *The Congregationalist*. A cablegram has been received stating that Mr. Alexander's foot had been crushed by falling rocks and that he died a few hours after amputation. Miss Alexander is the only surviving member of the party.

The Archbishop of Canterbury admits that England has much to learn of this country in the matter of education; and that the relative strength of Anglicans and Free Churchmen is vastly different from what it used to be, the legislation and habits of the Established Church today being those shaped when Anglicans were without rivals, whereas now they are pressed hard by Nonconformists. It may turn out that the Englishmen who will have most cause to rejoice that Dr. Davidson visited this country will be the Free Churchmen. He is learning so many things about the blessings of Disestablishment, lay participation in church government, and frank recognition by Episcopalians of non-Episcopalians as men of culture and character.

A church in Red Oak, Io., recently extended a call to a minister in Missouri which was accepted. As he did not arrive when expected, a church officer wrote for an explanation and received the following letter in reply: "We cannot allow our children to go to school where Negroes attend. Hence when I learned that such was the case, I could not go there." The *Red Oak Express* makes this comment, which needs no explanation:

Why, bless your heart, you old backwoods Missourian, we haven't a Negro in town that we would trade for you. A man who can break three solid contracts in three weeks and never offer an apology nor turn a hair is a rare product, but he isn't worth shipping from Missouri.

Rev. S. C. Carter of Northport, L. I., a prominent Liberal Presbyterian, conspicuous during the controversy over Prof. Charles A. Briggs of Union Seminary has written to the Presbytery of Nassau making known his rejection of the doctrine of the fall of man in Adam, the doctrine of the endless punishment of the wicked, and his dissent from a theory of inspiration which makes God the inspirer of many of the ethical sentiments of the Old Testament. He asks for a decision by the presbytery as to his status, so believing, and a letter of dismissal from the presbytery if such views are incompatible with good clerical standing in the Presbyterian Church. This issue arising from the history of thought for a generation past was bound to be faced, and Mr. Carter has deemed it imperative to do it sooner rather than later.

The National Council and the Six National Societies

The last National Council at Portland, Me., in 1901, summed up its judgment concerning the administration of the six Congregational missionary societies in five points. We have asked these societies to state their action in response to the resolutions of the council, which, with the replies from the societies, are summarized as follows:

1. *That the five home societies try the experiment of one annual meeting.*

The Home Missionary Society is arranging such a meeting in connection with the National Council.

The American Missionary Association reaffirmed its conviction that there should be a joint annual meeting of the six societies, and instructed its executive committee to communicate with the officers and executive committees of the other four home societies to endeavor to arrange for such a united annual meeting in October, 1902, with the hope that that meeting might lead to a united annual meeting of all the societies, home and foreign.

The Church Building Society had repeatedly voted approval of joining with the other five societies in holding an annual meeting.

The Congregational Education Society and Sunday School and Publishing Society voted approval of the council's resolution.

2. *That there should be a limited governing membership.*

H. M. S. The plan of a limited representative membership was adopted at the annual meeting in Syracuse, N. Y., two years ago.

A. M. A. Amendments to the constitution limiting membership, on the plan previously adopted by the C. H. M. S., were proposed October, 1902, brought up for action October, 1903, and laid on the table.

C. B. S. The governing membership consists of its giving constituency as represented by its life members, annual members chosen by contributing churches and individuals. At the annual meeting in 1904, on report of a committee appointed the previous year, it was voted, in view of experiments now being made and other pending conditions, inexpedient to make a constitutional change at this time.

C. E. S. approved.

S. S. & P. S. Each state organization of churches is now invited to appoint five members each year.

American Board. A committee of seven appointed to take into consideration all questions relating to the nomination, election and services of corporate members will report at the meeting in Grinnell next week.

3. *That salaried officers be chosen by the executive board.*

C. E. S. approved.

The A. M. A. voted that these officers shall be elected by the association on nomination of the executive board.

The C. H. M. S. and the C. B. S. Salaried officers for many years have been elected by the executive boards.

S. S. & P. S. not adopted, as not in accordance with the laws of Massachusetts.

A. B. Declined to adopt a resolution to modify the charter to make it legal for the Prudential Committee to elect all the salaried officers.

4. *That as far as practicable each society have but one head.*

H. M. S. In accordance with the recommendation of the National Council the missionary administration has been concentrated in one secretary, who is held responsible for the correspondence with the field and for all matters included within the missionary work of the society.

A. M. A. The recommendation for one secretary was presented and discussed but not adopted.

The C. B. S., S. S. & P. S. and C. E. S. have each only one general secretary.

A. B. the matter has not formally been brought before the Board.

5. *That there be one joint periodical published monthly.*

The H. M. S., A. M. A., C. B. S. and S. S. & P. S. voted approval and readiness to co-operate with the other societies in publishing a united magazine.

The C. E. S. voted that it is the consensus of the directors that there be two missionary magazines.

The A. B. in its annual meeting, 1901, voted that the *Missionary Herald* be maintained as a separate publication. The Prudential Committee in 1902 expressed its judgment that the *Missionary Herald* should be continued without combination with other missionary magazines, and this year voted that the matter be referred to the Board at its next annual meeting. It is expected that action will be taken at Grinnell next week.

In and Around Boston

A Sunday Varied Feast

Boston probably had more distinguished men from abroad within its borders on Sunday than ever before in its history. Not only were there delegates to the Peace Congress and the Protestant Episcopal General Convention about the streets surveying the sights, and preaching and teaching from the pulpits, but eminent scientists who had been at the St. Louis congresses were visible if not audible. For instance, Harnack, the great German theologian, sat on the platform as spectator at the superb opening religious service of the Peace Congress in Symphony Hall, Sunday evening. The Bishop of Hereford preached at Emmanuel Church and spoke at the Symphony Hall service. At the mass meeting in Tremont Temple Sunday afternoon, Jew and Christian, American and Briton spoke for peace. At the Old South Church, Rev. Walter Walsh of Dundee, Scotland, charmed a large congregation with his poetical, lyrical, prophetic type of eloquence and his exaltation of the heroes of the world who succeed in their defeat. Rev. William Evans Darby, secretary of the English Peace Society, spoke in the Old South in the evening.

The International Peace Congress

This imposing and picturesque gathering opened formally Monday afternoon, with welcomes on behalf of the nation, commonwealth and city by Secretary of State Hay, President Jones of the Senate and Mayor Collins, the latter of whom coined a new beatitude: "Blessed are the peacemakers for they shall see God, but damned will be the warmakers for they will see the devil." Secretary Hay has not often spoken in New England or Boston, and his fame is so high that interest was intense to see and hear him. He rose to the occasion and satisfied all expectations of his admirers, and such a commitment of the Government and nation must have profoundly impressed the foreign delegates. Tremont Temple has been tastefully decorated for the occasion, with national flags all subordinate to the white banner of peace; and exalted in prominent view are the great names of advocates of peace: William Penn, Cobden, Sumner, Channing, Orotius, Kant, Bloch, Prichard, Ballou. The place of honor is given to a full-length portrait of George F. Hoar, suitably garlanded with laurel. A large percentage of the total enrollment of the Protestant clergy of the city were present.

Rev. Walter Walsh Before the Clergy

The Boston ministers had a rare treat last Monday in an informal address by Mr. Walsh, whose agile wit, thorough familiarity not only with "Things Scotch," but English and Welsh as well, and keen discrimination,

provided a feast of reason and flow of humor as educative as exhilarating. He described the serio-comic predicament of the "Wee Free" churches, who cannot hand over their £4,000,000 even if they wanted to, and the "Big Frees," who could not use it even if they had it; explained the perplexities of the Liberal party, between the efforts of Lord Rosebery to regain leadership and the broad but somewhat too politic course of Sir Henry Campbell-Bannerman; showed that Scotch Presbyterians have done pioneer work in modern Biblical criticism, and made a noble plea for the preservation of Scotland's individuality as a nation.

Mr. Walsh and Professor Harnack were afterwards guests of the Winthrop Club, where brief addresses from them were much enjoyed. Professor Harnack expressed the opinion that the Congregational polity may figure more largely in the future development of the Church than it has heretofore.

Central Church School of Religion and Ethics

The School of Religion and Ethics projected by Mr. Denison when he first assumed the pastorate, but which was deferred while he was abroad, opened last Sunday in a satisfactory way. Prof. George F. Moore of Harvard University is to have an advanced class in Bible study, Mr. Harry Wade Hicks of the American Board is to have a class in mission study, and the other classes of the school are to be specific in their theme of study and aim, the hope being that many of the numerous students and youth resident in the Back Bay and South End districts will improve this opportunity to do systematic work under expert guides.

Noble Generosity

Out of a fortune of \$3,000,000 the late Mrs. Sarah Potter of New Bedford and Boston has left \$1,000,000 to religious and philanthropic institutions, the Unitarian and Episcopal institutions of the two cities receiving most. Harvard University gets \$50,000.

Christian News from Everywhere

Sixty-nine missionaries are at present engaged in evangelizing the sixty million inhabitants of Morocco. Twenty-five of these, working in five cities, belong to the North Africa Mission, while forty-four belong to other societies or work independently.

It is recorded with gratification by the British and Foreign Bible Society that a native trader from Timbuku visiting Bathurst took home a card with a text written in Arabic and on returning to Bathurst the following year purchased an Arabic Bible. So great had been the interest excited among his fellow-countrymen by hearing the contents of the book that recently, on a third visit, he bought eighteen copies of the Arabic Bible.

National Council Delegates

DES MOINES, IO., OCT. 13-20

(Eighteenth List)

Bassett, Rev. Austin B., Ware, Mass.
Bates, Rev. N. W., West Bloomfield, N. Y.
Blanchard, Rev. Charles A., Wheaton, Ill.
Brakemeyer, Rev. G. L., Germantown, Neb.
Burt, Rev. B. H., Ludington, Mich.
Clark, William Frank, Hanceville, Ala.
Eversz, Rev. M. E., Chicago, Ill.
Fiske, Mrs. J. Walter, Auburn, Me.
Gillett, Prof. A. L., Hartford, Ct.
Goddard, Albert J., Seattle, Wn.
Holcomb, John H., Hartford, Ct.
Hughes, Pres. R. C., Ripon, Wis.
Mead, Dr. John A., Rutland, Vt.
Merritt, Mrs. W. C., Tacoma, Wn.
Page, Charles T., Concord, Mass.
Prouty, Charles N., Spencer, Mass.
Sanders, Rev. Frank K., New Haven, Ct.
Whittemore, W. F., Boston, Mass.
Wiggin, F. A., Boston, Mass.
Williams, Rev. Lloyd, Oskaloosa, Io.

Dr. Cooper's Successor at New Britain

By Rev. William Allen Knight

A call for an appreciation of Ozora Davis is hard to refuse. For we love him in our Boston brotherhood. But it is even harder to grant. It brings to mind so many jolly hours when we younger ministers, being by ourselves, have tapped his reservoir of fun, that I know not how to steady my pen. Then there come to mind earnest hours we have passed together, working out some task of Christian service or talking with open heart of things that pertain to the spiritual life, and I am moved to lay down the pen with the page unwritten, so dear are the memories of my friend.

I must not allow myself to sound mere praise. He would be the last to take pleasure in that, and I, too, would feel cheapened. But now that he has gone to the leadership of a great church in another state, it becomes a privilege to speak good things of him to the churches into whose life and fellowship he must enter quickly and securely if he is to do his best work. For he is a man who thrives in warmth and sunshine.

A Vermonter, born there thirty-seven years ago, he was schooled in St. Johnsbury Academy. Graduating at Dartmouth in 1889, seasoned by two years as principal of a Vermont high school, graduating from Hartford Seminary in 1894,

studying two years in Berlin, Jena and Leipsic until the University of Leipsic made him a Doctor of Philosophy in 1896—thus did he lay broad and solid foundations for scholarship. He began his ministry in Springfield, Vt. Thence he came in February, 1900, to Newtonville of Greater Boston, which pastorate he has now laid down, with the love of his people following him.

The Connecticut brethren will find in him as he comes to be pastor of one of their two largest churches, an interesting and welcome combination. With a young, substantial body he combines a big, square-set head covered with gray hair. This is characteristic; for he has the vital warmth and action of youth with the poise of a seasoned mind. A scholar with an elaborate volume on John Robinson to his credit, he has also registered, in a number of short stories, the gentler touch of one who sees the deeper meanings of the common life which history heeds not. A pastor wrapped up in the religious welfare of his own people, yet when spring sets a man's blood to tingling with the call of the wild, he just can't hold still until he has put off a few days to the fishing grounds. Let him go. He will come back all the better for it and will quickly make up for the absence. A preacher Biblical and soul-seeking, with

a deep hold on the redemptive potencies of the gospel, he is still a favorite after-dinner speaker. A man who would excel as a teacher of ecclesiastical history, having at his tongue's end the exactitudes of painstaking research, he yet lives and preaches in the life of his flock. People of wealth and refined tastes will find him at home with them by reason of quiet urbanity, but wage-earners and the poor will soon learn that his sympathies go out strongly to them in their less privileged life. Men who have never heard him read from his studies of Assissi and St. Francis, do not know how his soul abides in secret relations with the old mystics; and those who have never talked with him about Pastor's Class methods and how to lead young people into church membership cannot appreciate how simply he opens the way to those who cannot reach up to the mysteries of the life with God.

"There is the moral probe to his preaching," said an admirable judge of preaching. "He feeds men," said a venerable pastor who has heard him four years.

The Boston brotherhood gives him up to the brethren of New Britain, confident that he and his will grace their generous parsonage and that his spirit will be as a candle of the Lord in their pulpit and their homes.

Congregationalism and Christian Science

By Rev. Edwin W. Bishop, Pastor of South Church, Concord, N. H.

The attitude of Congregationalism to Christian Science is of more importance on the one hand and of less importance on the other than some people seem to think. There are those who are fearful that the orthodox churches, and Congregationalists in particular, are eventually to be absorbed in this lusty, new denomination and to be engulfed "in the whirl of the Eddy." There are others who scorn the whole movement, unintelligently berate it, and unfeelingly condemn it to the place of outer darkness and the gnashing of teeth. Both of these attitudes of mind are to be found fully developed in the orthodox churches of today. Both attitudes are wrong. Each recognizes a strange, new movement against the established order of things, but each is somewhat misinformed as to the real points at issue, and hence either overestimates or underestimates the power and trend of the new cult.

CHRISTIAN SCIENCE AND CONGREGATIONALISM

The original relation of the so-called founder and discoverer of Christian Science to the Congregational denomination is that of child to mother. As a young girl Mary Baker attended the old North Church in Concord and was a member of its Sabbath school. That she was ever baptized or was a member of the church does not appear on the records. When we remember that Mary Baker G.

Eddy and John Alexander Dowie were former Congregationalists as well as Jonathan Edwards and Horace Bushnell, we are reminded that the freedom and democracy of Congregational polity seems to be peculiarly adapted to the development of strong personalities, and if strong personalities are occasionally hung, as the machinists say, on an eccentric, it is after all not much to be wondered at.

The present attitude of Mrs. Eddy, both in word and deed, is apparently tolerant toward the denomination of her youth. She states that originally she did not wish to found a new sect but that the logic of events impelled her to it. Personally she manifests no ill-will, makes no attacks, does no proselyting. With the exception of giving one hundred dollars a year to the church of her childhood, as far as public pronouncement goes, her attitude is almost colorless.

The attitude of Christian Scientists at large, however, towards Congregational and other evangelical denominations is not quite so passive. It is the writer's impression from rather close observation that the great majority of Christian Scientists have not been won from the world but have been drawn from the evangelical churches. Every denomination has sick people, restless people, dissatisfied people, impressible people, and if any of these by any chance have found healing for body, mind, or soul, they have usually been drawn from their former

faith into the new fold. With the enthusiasm of new converts they are bound to try to influence their old friends, while healers and readers are not averse, at a certain stage, to advise changes in church membership. In fact the physical disabilities from which the orthodox minister sometimes suffers and which he does not hesitate to regard as not seeming but real, coupled with an absence of claim of remarkable cures said to have been performed through his agency is not unfrequently alluded to as evidence of want of apostolic power and commission. The attitude of Christian Scientists towards the churches of our order is at heart undoubtedly critical and hostile.

CONGREGATIONALISM AND CHRISTIAN SCIENCE

The Congregational Church must now define its attitude towards Christian Science. It has not yet been done. The time has fully come. Hardly a city of fair size that does not have its Science Church or those who have pronounced "leanings" that way. Some Congregational churches are friendly and tolerant towards their Christian Science neighbors and some are exceedingly bitter. Some Congregational ministers fraternize with their Christian Science brethren, and some do not. In the very nature of things this state of affairs cannot be permanent. There is confusion of feeling because there is confusion of thought and

it is time for a kind of Congregational consciousness to be evolved in the spirit of fairness and honesty and complete frankness. The present writer will hardly claim the ability or the insight to determine the final attitude of his denomination; he can only contribute the result of the observations and reflections which four years of residence in the Mecca of the Christian Science world has produced.

CONGREGATIONALISM AND CHRISTIAN SCIENCE ECCLESIASTICALLY

Towards the ministry of the Christian Science Church, if such it may be called, the attitude of Congregationalism must be one of disapproval and to a certain extent of disfellowship. Towards the Christian Science organization as a local church, Congregationalists may well concede the claim, and enter into whatever co-operative fellowship is possible.

In the accepted use of the term the Christian Science Church has no ministry. It is ordinarily manned by two leaders called readers, first and second respectively. They may or may not be specially set apart for their work, giving their whole time to church affairs, specially prepared, specifically educated. In one strong Western church which the writer visited the first reader was a man actively engaged in business. Indeed no special intellectual gifts nor training seems to be required or to be necessary. There is no sermon, no extemporaneous prayer, no form of address in any Sunday service. No initiative or creative effort is allowed, even the passages of Scripture and the correlative passages in Science and Health being prescribed for each service. To conduct public worship in a Christian Science church would seem to call for no greater qualifications than a pleasing presence and a good voice. In many states the reader cannot perform the marriage ceremony. He does not administer the sacrament. He may not preach if he would. By training and education he is often not fitted to teach. A few months or even a few weeks instruction by Mrs. Eddy would be quite generally esteemed to be more than equivalent to a degree from a college. This is not saying that among Christian Science readers are not to be found men and women of high intellectual training and culture, men of spiritual insight, men of blameless lives, but that the average Christian Science reader fulfills the Congregational ideal of a trained and educated ministry, specially prepared for a specific office, few who have closely observed will affirm. Despite the short cuts which so many of late years have taken, Congregationalism still stands four-square on the ideal of an educated ministry as on the whole the most effective ministry to divide rightly the word of truth and administer the sacrament.

If we may not regard the Christian Science reader as a minister, there seems to be no valid reason on the other hand why we should not regard the Christian Science local organization as a church. The Catholic or the Episcopalian would not of course grant this, but Congregationalism recognizes the simpler, more democratic impulses. Their organization is as good, their purpose as noble and pure as is ours.

CONGREGATIONALISM AND CHRISTIAN SCIENCE HERMENEUTICALLY

They have almost nothing in common. Freedom of thought and a critical, rational, scholarly interpretation of the Bible is at last safely domiciled in the Congregational Church. It welcomes all direct and indirect light concerning the Scriptures. In this *zeitgeist* the Christian Scientist does not share. True, he buys the Bible and reads it, but he reads it through the eyes of the Mother. "Having eyes ye see not. I read the inspired page through a higher than mortal sense," she naively says. And then she proceeds to the task of exegesis. "Divide the name Adam into two syllables, and it reads, a dam, or obstruction. This suggests the thought of something fluid, of mortal mind in solution." "Dan is animal magnetism, so-called mortal mind controlling mortal mind." "Gihon (river). The rights of woman acknowledged morally, civilly and socially." "Constant bathing and rubbing, to alter the secretions, or to remove unhealthy exhalations from the cuticle, receive a useful rebuke from Jesus' precept, Take no thought for the body." These samples might be largely extended but surely enough have been given to show the utter absurdity of Christian Science exegesis.

Science and Health claims much. It claims to be the authoritative interpretation of the Scriptures, a latter day revelation straight from God like the Book of Mormon. Yet Science and Health when it was born was an extravaganza. It was full of grammatical errors. Its sentence formation and use of the English language was atrocious. It had errors of fact and statement that in succeeding editions have been withdrawn. A relative of the writer was a member of the firm that printed the second edition of Science and Health and so he knows first-hand something of the throes that attended the bringing of that edition to a readable birth. Mark Twain says that the literature of Mrs. Eddy is enough to give one the blind staggers. To the writer's certain knowledge the printing house nearly approached that condition before its task was ended.

For a book which was evolved "by divine aid without human help" and which claims to be on a parity with the Scriptures themselves, to have ever exhibited crudeness and rawness is surely remarkable; for it to be copyrighted would seem to be putting unnecessary limitations on divine truth; while to keep even the cheapest copy of the Authoritative Key to the Scriptures at \$3, when the Scriptures themselves can be purchased for twenty-five cents, or in some cases be had for nothing, would seem to indicate that the inhabitant of Pleasant View had as much of an eye to the main chance as that the true interpretation of the Scriptures should be widely disseminated.

CONGREGATIONALISM AND CHRISTIAN SCIENCE PHILOSOPHICALLY

Nor with the body of Christian Science philosophy can the common doctrines of Congregationalism be said to be in accord. Mrs. Eddy comes dangerously near pantheism, or at least the impersonality

of the Divine Essence. "God is mind; he is divine principle, not person." Concerning Christ, Mrs. Eddy's utterances are ambiguous; in her writings she becomingly denies her equality with him, but when I addressed an inquiry to her about two months ago as to why on the walls of the mother church in Boston there should be found six quotations from herself and only one from Jesus Christ, she maintained a sphinx-like silence! Mrs. Eddy believes "evil is an illusion and an error." Salvation, then, would be a dispelling of illusion. God forbid that Congregationalists ever get far away from the Biblical theology of the New Testament which says, "If we say that we have no sin, we deceive ourselves and the truth is not in us," and that we "obtain salvation through our Lord Jesus Christ."

Mrs. Eddy says that "audible prayer to a personal God is a hindrance"; we trust, with the thief on the cross, that audible prayer will sometimes prove a benefit. Mrs. Eddy believes that "he who is ignorant of hygienic law is more receptive of spiritual power"; we believe in the old-fashioned philosophy, "*Mens sana in corpore sano*." Mrs. Eddy declares that "food neither strengthens nor weakens the body"; we humbly ask, Why, then, do Scientists eat? Mrs. Eddy says, "The property of alcohol is to intoxicate, but if the common thought of the majority had endowed it with nourishing quality, like milk, it would produce a similar effect." Why, then, did not the "common thought" of mankind before Galileo make the sun revolve around the earth?

But it is useless to range through the whole gamut of Christian Science denials. Subjective idealism has been pushed to extremes before; but the great world, which, after all, is anchored to common sense, has never seriously twitched at its cable. The Scientist will not meet you in fair argument. A short time ago I had occasion to say in public utterance that I could never believe that an unreal Christ came into an unreal world and died an unreal death for unreal sin. At the next Scientist midweek service a lady quoted the sentence, remarking that Christian Science used the word "real" in a peculiar sense! Is there any common ground for debate or understanding if one party uses English according to the dictionary, and the other party uses it according to—Volapük?

CONGREGATIONALISM AND CHRISTIAN SCIENCE PRACTICALLY

Despite these many differences in thought, the Congregationalist must acknowledge the Christian Scientist as a fellow Christian reaching out towards high ideals. The practical value of Christian Science for many souls cannot be doubted. Healing of body and mind has taken place, likewise healing of soul. It is only the superficial observer who stops at the physical aspects of Christian Science and fails to see the underlying spiritual significance of the whole movement, which is a protest against, and an endeavor to break away from, a half century's crass materialism. From it we may learn and profit. We may well put more faith in healing due to changed subjective conditions. We will use drugs less and less. We will try the therapeutic

tics of "suggestion" more. We will cultivate the cheerful spirit. We will not dwell on our ills. We will strive for peace and poise because "this is the victory that overcometh the world, even our faith." We will gladly appropriate the truth in Christian Science while freely rejecting its error.

Some ministers are studying Christian Science and preaching sermons against it. Brethren, don't do it. Preach the splendid affirmations of the gospel. Sometimes I am asked, "Isn't your church in Concord becoming weaker and in danger of being Eddyized?" Tell it not in Gath; publish it not in the streets of Ashkelon!

Going on our own way and allowing the neighboring Christian Scientists to go on theirs, we have, in four years, dismissed four who have entered their fellowship while at the same time winning thirty-seven from the world. Very likely we shall be found at our present location for several years to come.

Glimpses of Russia

III. The People and the War

The traveler going through Russia is not likely to learn anything of the plans of the government in carrying on the war with Japan. They are not matters for public discussion as in America. But he will naturally seek an answer to the question, How do the people regard the war? His first impression probably will be that they are not thinking much about it. In the street cars and in railway trains a man reading a newspaper is a rather rare exception. In the evening when the Nevski at St. Petersburg is full of people one may see men offering papers for sale, usually a single sheet of two pages. There are few buyers. What news do these papers give? In the reading-rooms of the large hotels one finds copies of the *London Times*, *Daily News* and perhaps a few other papers. Nearly every copy bears the mark of the censor who has blotted out effectively one or more paragraphs referring to the war. The Paris edition of the *New York Herald* is rarely thus marked, perhaps because the censor's business has been attended to in the editorial office. Few people can read these papers. The census of St. Petersburg gives only about two thousand resident Englishmen and Americans in that city out of a population of nearly a million and a half. With so strict a policy of exclusion of news for the handful of English-speaking people it is easy to infer that the masses are allowed to know no more than the government wishes them to know. The restaurants and *cafés* are supplied with a few newspapers, but when these resorts are fullest few are reading. Far more eagerness is shown in Stockholm or Berlin to hear tidings from the seat of war than in St. Petersburg or Moscow. Many families have one or more members on the fighting line in Manchuria. But all the young men have to serve their time in the army or pay a heavy fine; and they probably are not missed from home as they would be in our country where armies are raised only when they are needed and are disbanded when the need is ended.

Occasionally we were able to talk with Russians about the war. We went into that country advised that it would be best to say little on the subject. We were surprised by the frankness with which natives talked. A common remark was: "It is not our war. It is the business of the government." The people seemed to know little about the war, except through increased taxes and higher prices of living. The middle classes, much fewer in proportion than other European countries, find the war injurious to their business, and on that account wish that it may soon end. Many of the shopkeepers and money lenders are Jews,

whose interest in public affairs is wholly selfish. It is not difficult to account for the dislike of this class by Russians who really care for their country. They look on these traders as foreigners who claim the privileges of Russian subjects for the sake of what they can get out of the country without any intention of serving it.

The more intelligent Russians were almost uniformly pessimistic. They showed no confidence in the integrity or ability of their rulers. "The Czar is a good fellow," said one, "but what of his ministers?" with a significant shrug of the shoulders. A physician who had visited the United States said: "I am sick for America. If I could get away from here I would be there in a month." A man who has a large business plant in a provincial town said to me: "If I could sell out I would leave at once for America. But I cannot get a customer at any reasonable price, and if this war continues I shall go on losing money as I am now doing."

The impression seems to be general that the official class are enriching themselves at the expense of the country. The Czar's brothers are said to have made ten millions of rubles since the war began. Those in lower official positions seek what they regard as their share. Each is working for himself, with an understanding that he will be allowed to do so because he knows what those above him are doing. Corruption is assumed to exist in every department of public service. We were shown through rooms in the palaces devoted to the Red Cross work. Great stores are accumulated there for sick and wounded soldiers. Ladies of the court and prominent women in society have helped to make garments for the hospitals. Some of them put their names or other marks on the garments in the hope that they might hear of them in use. We were told by reliable authorities that some of these garments have been found on sale in the shops. They could have been thus appropriated only by persons in official charge of the Red Cross work. What must be the feeling of the people who have relatives and friends in the army when such things as these are spoken of as common occurrences? Large sums were given last spring by individuals and business firms to the Red Cross. But the newspapers announced in a short time that the treasury was empty and an earnest appeal was made for more money. It is understood that a good deal is contributed under pressure, but reluctantly because of the conviction that much of what is collected is misappropriated. In Poland recently a contribution for this purpose was practically

levied as a tax. The governor of Warsaw addressed a crowded meeting on the subject and said that every person present ought at least to contribute two rubles. In the pause that followed a man rose and said, "Excellency, may we forego the option of a fine and go to prison?"

Evidences of internal dissension are plain to the ordinary observer. The Czar represents the Progressive party, his mother and many of his ministers the Conservative party. The latter have been hoping that the Czar's brother, the Grand Duke Michael, would be heir to the throne. They have been saying that when the Czar dies his plans will be overthrown, if not before. The recent photographs of the Czarina reveal an anxious and sorrowful life. The birth of the Czarevich occurred on a Friday. Saturday morning the flags were flying from shops on the principal streets of Moscow and a salute was fired on the Kremlin. But the people in the streets made no demonstration and seemed to care little about it. I asked a Russian why so little was made of the event. He replied that it was a matter of more interest to St. Petersburg than to Moscow; and added that many would rather that the succession should go to the grand duke. On Sunday great crowds lined the streets when the procession of priests and monks went down from the cathedral of the Assumption bearing the holy icons to bless the water of the Moskva River. This event takes place every year. The crowds remained to see the high officials and their families go into the cathedral after this ceremony to attend a service of thanksgiving for the birth of the heir. They did not disperse till after a salute of one hundred and three guns had been fired from the Kremlin wall. But it was a singularly silent crowd. There was no popular demonstration of joy anywhere. A few days later I met an English gentleman who had been in St. Petersburg over Sunday. I asked him what festivities had been held there. He said that there seemed to be little enthusiasm in the Capital. Flags were hoisted and guns fired, about the same as in Moscow. Our little company of Americans appeared to be more delighted with the birth of the boy than those whose destinies were more intimately affected by it. We did not know that the people went wild with joy over the event till some days later when we read in English newspapers the accounts sent out from St. Petersburg.

In estimating the possible outcome of the war several things must be taken into the account. One of these is the wide separation between the upper and lower classes. The peasants have been religiously trained to obey and serve their

superiors. They have had it wrought into their dull minds for generations that they pleased God and the saints by kissing the hands that smote them. But it is not easy to estimate the degree of enthusiasm with which such service will be rendered as enlightenment slowly spreads.

Another thing to be considered is the separation between Russia and the progressive Western nations. It is not an isolated fact that her calendar is thirteen days behind the date of these nations. That is only a sign that she is not up with the procession. Her people are not inventive. They are not alert to appropriate the inventions of others. Her vast plains are cultivated still in primitive ways. In other hands her resources might be made to yield far greater wealth. Her vehicles rattle over stony streets. The maximum of effort brings forth often minimum results. The heavy and clumsy duga, the big wooden arch over the horse's back, connecting the shafts, the rope traces tied to the axles of the wheels of the droshkies and other vehicles, and the awkward arrangements of the harness are every day illustrations showing how slow the Russian is to adopt modern inventions and help to explain why the nimble mind of the Japanese gives him superiority over the fatalism and dogged courage of his foe.

But a graver thing than these is the corruption which is acknowledged as prevailing in all official circles, and the consequent distrust which has become habitual and universal. Ships, munitions of war and supplies are manipulated for gain, with stolid indifference to the risks to human lives and the country's honor. And this in the face of impending disaster. The very bigness of the nation gives what may be a false sense of security. "What if we do lose a hundred thousand men?" said a Russian gentleman to me. "There are many more." It would not be fair to imply that all, or even most foreigners who know Russia are without sympathy for her, or that they unqualifiedly condemn those who are in power. I heard praise from such persons for her rulers. Those who are outspoken in their distrust of the bureaucracy—as many Russians also are—speak in cordial terms of the people. But they would say with Mr. Wolf von Sheierbrand in his recent volume, that a crushing defeat

would be a blessing in disguise to the whole nation, drunk with aggressive power as they are, and with a national conscience callous to the best dictates of enlightened humanity and to the unwritten laws of fairness in dealing with weaker but more gifted and advanced races.

An English gentleman who is widely known as an author, who has spent much time in Russia, lately said to me in substance what he has since published, that the nation swarms to the churches on every possible occasion, and is meantime, throughout its whole civil and military organization, the theater of the vastest and most thoroughly organized corruption in the world.

Another, who has lived for a quarter of a century in St. Petersburg and has a hearty sympathy with its people, said: "So great a nation with such immense resources cannot be destroyed. The war is a long way off from us. It is not our gravest problem. The Czar may make peace with Japan. We shall then have

other questions to face. Who knows what the army is thinking and what it will do? Its leaders are on the side of the

government now. But Russia's greatest perils are not from foreign foes. They are within herself." A. E. D.

Both Sides the Brooklyn Bridge

(The Congregationalist may be obtained in New York at the Congregational bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

North's New Edifice

The burning item this week is the dedication, Oct. 2-9, of the completed edifice of North Church in the Bronx. The numerous givers to this enterprise—boards, churches and individuals—have anticipated the comfortable hiving of this most industrious swarm. Of late its growth has been phenomenal. Beginning fifteen years ago with a dozen members, it now numbers 450 with a Sunday school of 800. Two Endeavor Societies, a Society for Women's Work, a Mary and Martha Society composed mostly of Scotch women, and various other circles of activity illustrate the method of adaptation to an inviting field. For a man with the big heart and mighty faith of William H. Kephart to accept such a responsibility eight years ago was to make success a moral certainty. This leader has one rule of work with heterogeneous population: "You must meet the people." His church practically keeps open house on Sunday. There are two preaching services, with no Sunday evening problem; two sessions of Bible school; and an Endeavor meeting.

The edifice has been a year in building and stands today with its façade of white Tuckahoe marble in the rough, a monument of aggressive good will. The Church Extension Society gave \$12,000 and various churches "both sides the bridge" heartily indorsed the project by substantial sums. One prominent member of a Brooklyn church gave \$5,000. The entire cost, \$65,000, has been raised and the house is dedicated free of debt, unless the \$15,000 loaned by the Church Building Society be considered such. Descending a few steps from the outer entrance one enters a good-sized chapel into which rooms on all sides open, designed as a perfect Bible school arrangement. Above is an audience room which seats 1,000. Pews of oak stained dark green, delicately tinted walls and large decorative windows make an interior chaste and uplifting. Here again in front and rear are various rooms including an apartment for the janitor.

It need hardly be said that the pastor has been actively concerned in the entire work of building. By his own personal effort one-sixth of the needful money was raised. Here and there are tokens of the honor in which he is held. A window representing Jesus in the midst of children is a memorial to his little son who died a year ago.

Pushing a mile north we find another of the half-dozen Congregational centers in the Bronx, where presides Rev. Adam Reoch. The plain building occupies a corner. On one side of the entrances is the printed notice of an illustrated lecture upon sacred architecture, with a silver offering. This church was not closed during the summer, nevertheless Rally Sunday is observed, and much is made of the various festival seasons, when the seating capacity of the house is insufficient. It stands within a stone's throw of the Morris High School, an imposing structure, in which 2,700 pupils can be accommodated. The Jew has come to buy and build at this promising locality, but the minister does not "move" as the manner of some is. He will soon go forth with a new adaptation of an old song ringing in his heart, "Where, O where are the Hebrew children?"

Two Promising Outposts

As we are seeking vantage grounds upon the frontier where something original is "doing," let us cross the "bridge" and visit two points.

One is Flatbush, L. I., twenty-five minutes from Manhattan by "El." Here within five years a scattering neighborhood has advanced to a suburb of comfortable homes. The Church Extension Society saw an open door and found its man. The group of worshipers first met in a hall of the Odd Fellows, moved to a store-room, then to a private dwelling. Now the approaching visitor rests his eyes upon a large and close clipped plot of green at the farther side of which stands a commodious chapel planned with an eye to light and comfort and to meet the latest requirements of class and club work. We note conveniences even to a bicycle rack and a rifle range. The enterprise of present moment is a projected church to cost about \$70,000, for which the plot is ample. Rev. C. T. Chase is the indefatigable leader, with power to draw his church of 260 members to him in the contemplated move, which cannot be called a venture.

Brooklyn Hills is another of those outposts which, favored by the Williamsburg bridge, Manhattan business men have chosen in which to establish homes. Here again, after five years of patience a church has grown confident under the presiding faithfulness of its Welsh pastor, Rev. Thomas Williams. The \$4,000 chapel just completed is to be at once followed by a \$10,000 church edifice. We shall be pardoned for glorifying in this letter the Church Extension Society of New York and Brooklyn which has put its hand to this enterprise also; for the organization with Rev. C. W. Shelton for superintendent is one of the liveliest things we know. The little church at the Hills has advanced in five years from 14 members to 110, and has a school more than twice as large. A favorite project of Mr. Williams is an organization which shall include all the societies of his young people, in which the Endeavor Society shall be known as the Devotional Branch. This development will be awaited with interest.

At Broadway Tabernacle

Dr. Jefferson, with crowding engagements in Boston, St. Louis, Des Moines and Pittsburgh holds with a tight grip the work of the Tabernacle, the forces of which, after a three months' dispersion, are rapidly gathering.

ST. MAUR.

Four Definite Aims

Among the ideals and purposes which appeal to me most strongly are these:

To preach a *positive gospel*. I find new inspiration in the words of Bossuet, "Speak to me of necessary truths." I am determined to preach Christ and him crucified.

2. To promote *loyalty to Congregationalism*. We ought to have a greater consciousness of the historic and present-day achievements of the Pilgrim faith. A revival of the theory of fellowship seems prevalent everywhere, but we need to put it into operation. Especially do we need to bring our young people into touch with such enthusiasm and inspiration as fired the hearts of those home missionary heroes who helped to win the middle West.

3. To emphasize a *healthful Christian optimism*. We have a gospel of life and victory; we ought to strive to keep the atmosphere of our church life cheerful and hopeful.

4. To work more earnestly for the *salvation and culture of individuals*. I am taking a review course in Trumbull's Individual Work for Individuals. We need this teaching of personal opportunity applied to all the educational and spiritual work of our churches.

Bowen, Ill.

(REV.) RAY ECKERSON

Twentieth Century Home Missions

By Rev. L. P. Broad

In prosecuting home missions certain facts should be recognized:

1. There is no old-time Western frontier. By the "West" is meant our national domain west of the Mississippi and north of the territories. There is a Western frontier but it is of the modern type. It is not inaccessible. One can go from Boston to Walla Walla, Wn., in about four days, as against one hundred and seventy-seven days in Whitman and Eels's time.

It is not dangerously isolated. The buzz of civilization is heard nearby; mail with all the news of the world reaches it regularly, and the control of the lawless in any part of it is brief and doomed.

It is not permanent. Well-to-do people are rapidly occupying every available new locality, railroads and capital quickly follow, and, in an incredibly short time, the frontier there is a mere memory. And the Western frontier is not predominant as a home missionary problem. It was once. But the rush of multitudes into it thirty years ago has given way to quiet occupation. The greater missionary problem now is, how to reach and hold the growing and prosperous new settlements which are constantly reducing the area of our Western frontier.

The majority of our Western missionaries labor in fields that touch active civilization. As a mission district, the Western frontier is real, difficult, urgent; but its prominence in missionary need is relatively less than it was a generation ago.

2. This changed condition of the West permits a corresponding change in home missionary policy.

This fact impresses our missionary managers. Brief aid only is needed by most new churches in the Western missionary states. Where a church of our order is needed, the people are to be gathered, the church organized, a neat house of worship erected; and, early thereafter can come self-support. Times have changed. The newest Western states are filling up with people possessing some property. "General Prosperity" is in command in the Dakotas, Wyoming and Washington as well as in the older West. But many of the communities are new, and need missionary guidance and money at first. For such quick work, twice the amount of home missionary money that is now received by our new Western states is imperatively needed. Good statesmanship would provide it and good generalship distribute it thus wisely, with the result of a large increase in the number of our prosperous Western churches.

Substantial increase in gifts for home missions by the missionary states of the West is perfectly practicable. During a recent extensive tour among churches in nearly all of these states I found no individual who questioned this position and who did not assert the same thing. No part of the West is poor in the early frontier sense. Every acre of it enjoys the dignity of statehood. Territorial weakness has given place to statehood's vigorous life, ambitions, self-reliance, growing wealth. I inquired diligently in the far West states, whether there were many poor—that is suffering for want of the necessities of life. The invariable reply was, "No." "We have all the money we want for business in this state right here in the state," said a prominent business man to me in one of the youngest states. "When we sell our cattle in the East, we bring just so much more money into this state." According to eastern standards, probably there is not a rich man in that state; but many have a surplus, nearly all live comfortably, and a man who is not generous is an oddity. None are more generous for Christian causes than the Congregationalists of those

missionary states, but this cause, on the contributing side, has not touched a multitude of our people closely—seeming to them to be a religious enterprise that is chiefly managed and sustained by the older states.

It should be allowed that Utah, with its abnormal social life engendered by Mormonism, is an exception as respects the possibility of rapid missionary development.

3. Our National Home Missionary Society needs a larger supporting constituency.

Fourteen states (with the exception of occasional gifts from outside) furnish all the money expended by the Congregational Home Missionary Society. They do this besides paying the cost of home missions in their own several states. They are the self-supporting states, which alone have a surplus above their own needs to contribute for the national work. The aided states draw from the national treasury more than they contribute to it; and so their gifts simply lessen the amount which the self-supporting states have to pay to enable the National Society to meet its obligations. The fourteen self-supporting states are: the six New England states, New York, Ohio, Illinois, Iowa, Michigan, Wisconsin, Kansas, Northern California. Of these eight states outside of New England, the four last named are young in self-support, and have only a small surplus for the National Society; New York, Ohio, Illinois and Iowa do more.

But it is easy to see that the burden of supporting our National Home Missionary Society falls heaviest on New England, which has regularly furnished approximately two-thirds of the money expended by the National Society. In 1899-1900 Massachusetts alone gave in contributions and legacies, \$119,815.23 to the National Society besides paying \$59,930.33 for the work in that state; and the total receipts in the same year of the National Society for its own work were \$333,171.49. But, in recent years, the missionary needs of the self-supporting states have increased, and consequently, the total gifts for the national work have steadily decreased. Its foreign multitude have made even New England a leading home missionary field. The receipts of the National Society for the national work have dropped in eleven years (1893-1904) from \$326,581.61 to \$211,492.15. The contributions aside from legacies, within the same period fell from \$272,327.25 to \$102,897.10. Following the traditional method, relief for the national treasury is still sought chiefly from the self-supporting states, especially from a few of the New England states, but at the same time, each of these states is being canvassed by the State Society for the state work. So the National and State Societies are seeking for funds from the same narrow territory of fourteen states, each society struggling for the preservation of its own life.

Meanwhile the aided states are not placed under the burden. Their gifts, which operate to reduce the sums required to pay the society's obligations have not largely increased. Being dependents, beneficiaries, cared for to the extent of their pledged apportionment, advising but not deciding in their home missionary affairs, even the ablest of these states do not feel a definite responsibility to contribute to the National Society as much as would represent their real ability. They naturally look to the states that have a surplus for home missions above their own state needs—the supposedly wealthy, independent, self-supporting states—to care for deficits in the national treasury. What can be plainer than that the National Society needs a larger supporting constituency?

4. The entire West is pre-eminently needed as the ally of the East in directly supporting our national home missions.

In seeking to bring to pass this most desirable alliance, two facts must be accepted:

First, The West must have the management of its enterprises in order to secure its interest in them. A genuine Westerner is energetic and generous in promoting a benevolent cause in his state that he believes in and manages; but if he does not manage it, he will, very cleverly, let you both manage it and pay the bill. On the other hand, commit the whole management of its state home missions to a Western missionary state itself, including full responsibility for organizing and conducting them, and power to decide instead of merely advising about grants to its churches, and a long step will have been taken towards awakening interest in home missions in the churches of that state that will bring rapidly enlarging gifts for their support.

Second, The West resents all assumptions that it is poor. It doesn't want charity, but manly confidence reposed in its wisdom, and assumption that it can be relied upon to do its part for a common cause.

5. The plan known as Home Rule for Home Missions proposes to unite the States of the Union in active support of national home missions. The title is the happy invention of *The Congregationalist*. The plan places definite responsibility for state and national home missions on all of the states. It hastens the aided states, healthily, to self-support, that they may the sooner help Christianize the nation; and it frees the National Society to conduct great national home missionary enterprises of the denomination with money received from the whole Congregational constituency. In principle it proclaims that the National Society is needed for greater work than managing the small details of home missions in the powerful commonwealths of Minnesota, Nebraska and Colorado, even if they do need the missionary help of their sister states for a while longer.

It gives to the aided states, too, the inspiration to pay the cost of their home missions which comes from having the sole management of them, and sole responsibility for them; and enlarges their vision as they are introduced into alliance with those states that are supporting home missions to save the nation as well as their home states. And particularly it gives substantial promise of increased contributions to both state and national Congregational home missions. The plan proposed was first presented in *The Congregationalist*, May 11, 1901, and again in the issue of June 18, 1904.

A further development of the proposition would have the National Society deal directly with the territories and localities where society is too crude to make state control intelligent immediately.

Were such a plan adopted, our National Society would exist to do the work for classes and peoples in our land which all the states want to do as a combined force, and to help the weaker aided states with lump sums.

As a Westerner, I unhesitatingly assert that the West will do her part, and stand bravely in her place, under these principles of home missionary enterprise. With genuine loyalty to national home missions, she needs a more self-respecting identity with them to bring out her best service and most liberal gifts.

6. Broad-minded Christian patriots will see in America now, a magnificent opportunity for a forward movement in home missions. Let us get fully equipped for the work and do it.

Average length of life in this country has increased five years within half a century. Coincident with this is a striking gain in vegetable diet. Cause and effect?

The Conversation Corner

All for the Old Folks

"MIND YOUR P'S AND Q'S"

(Aug. 20.) A gentleman in New Hampshire, fond of historical researches, writes:

I learned years ago from some source, that in the days when liquors were sold in groceries the proprietor was wont to counsel his clerks to "mind their p's and q's," meaning pints and quarts sold—not to forget to make the proper charges. Old account books abound in such items.

N. F. C.

I found the same explanation in an English book at the Public Library on "Popular Sayings Dissected," with special reference to the old custom in England of chalking up the charges for beer on a board in the shop. When the score grew too large, a hint would be given the customer "to mind his p's and q's." But that was given as a secondary explanation to the other one of the writing-master cautioning his pupils to distinguish between the *p* and the *q*, or, perhaps, between those letters and *h* and *g*, which in writing they closely resembled. A third theory, still less probable, was the Anglicization of some old French phrase as to looking out for the *pieds* (feet) and *queues* (twists of hair), the appearance of these being tests of etiquette in the time of Louis "le Grand."

The score on the beer shop board will remind many Old Folks of the ancient custom, when paper was expensive, of mechanics and farmers to chalk down the tally of lumber, or of loads of hay and grain. Keen-eyed Cornerers have no doubt noticed in old barns in the country, in their vacations, rows of faded chalk marks—really a diary on the beams! This custom was doubtless an old English one, for the English emigrants and their descendants on the coast of Labrador, fifty years ago, used to chalk up over the door the initials of the days of the week—**S, M, T, W**, etc., and under them the corresponding days of the month. That was their almanac in the long winter, with no newspapers, churches, schools or other means of keeping the time. But if the lonely settler, coming home some night from a deer-hunt, forgot to rub out the **T** or the **W**, he would be one day behind, until some visitor noticed the discrepancy—then a discussion whose door was right!

"THE TENT IN RUINS LAY"

(Aug. 20.) A part of the poem containing this quotation is familiar as a hymn in common use, although the verse which includes that line is in some collections—as "Watts and Select"—omitted. The poem is by Montgomery, is entitled, "The Christian Soldier," and begins:

Servant of God, well done,
Rest from thy loved employ.

In my edition of Montgomery's poems—bought after visiting his birthplace in Ayreshire, and his residence and tomb in Sheffield—it has this prefatory note:

Occasioned by the sudden death of the Reverend Thomas Taylor; after having declared, in his last sermon, on a preceding evening, that he hoped to die as an old soldier of Jesus Christ, with his sword in his hand.

The original poem has six eight-line stanzas, the fifth being as follows:

At midnight came the cry,
"To meet thy God, prepare!"
He woke—and caught his Captain's eye;
Then, strong in faith and prayer,
His spirit, with a bound,
Burst its encumbering clay;
His tent, at sunrise, on the ground,
A darkened ruin lay.

Montgomery's hymn is to be distinguished from another beginning:

Servant of God, well done,
Thy glorious warfare's past—

which was written by Charles Wesley for John Wesley's sermon on George Whitefield at his Tabernacle in London in 1770, although that great preacher died, as is well known, in our own Newburyport. Mr. Taylor, who was a fellow-worker with the Wesleys, died Oct. 15, 1816. The hymn inquired for is in the Sabbath Hymn and Tune Book, Richards's Songs of Christian Praise, Harris and Tucker's Hymns of the Faith, and many others.

THE TWO WEAVERS

(July 30.) The poem about a "carpet inside out," was entitled, Turn the Carpet, or The Two Weavers, In a Dialogue between Dick and John. The third line sounds as though Richard and John had their dialogue recently, but it was really written by Hannah More a century ago, and may be found in her works. I think it has been printed in some old school readers, but I only find it in Munroe's Young Folks' Readings, and as Mrs. More's works are not common now I copy it in part.

As at their work two weavers sat,
Beguiling time with friendly chat,
They touched upon the price of meat,
So high a weaver scarce could eat.

Quoth John: Our ignorance is the cause
Why thus we blame our Maker's laws;
Parts of his ways alone we know,
'Tis all that man can see below.
Seest thou that carpet, not half done,
Which thou, dear Dick, hast well begun?
Behold the wild confusion there,
So rude the mass, it makes one stare!
A stranger, ignorant of the trade,
Would say, no meaning's there conveyed;
For where's the middle, where's the border?
Thy carpet now is all disorder.
Quoth Dick: My work is yet in bits,
But still in every part it fits;
Besides, you reason like a lout,
Why, man, that carpet's inside out.
Says John: Thou sayest the thing I mean,
And now I hope to cure thy spleen;
This world, which clouds thy soul with doubt,
Is but a carpet inside out.

As when we view these shreds and ends,
We know not what the whole intends,
So when on earth things look but odd,
They're working still some scheme of God.
No plan, no pattern can we trace,
All wants proportion, truth and grace;
The motley mixture we deride,
Nor see the beauteous upper side.
But when we reach that world of light,
And view those works of God aright,
Then shall we see the whole design,
And own the Workman is divine.
What now seem random strokes will there
All order and design appear;
Then shall we praise what here we spurned,
For then the carpet shall be turned.

The wording of this old poem is quaint and homely, but its moral is striking and beautiful. In asking an aged lady about the piece, she said that Professor Park of Andover once used the comparison in his lectures on Divine Providence, and arranged for his pupils to go over to Lowell and attest its aptness by witnessing the making of carpets then recently begun in that city. Perhaps some of the ministers among our Old Folks may remember it!

THE WEB OF LIFE

Another poem with similar comparison has just been received, in reply to inquiry twice made—Jan. 23 and March 26—and which I began to fear would never be answered. The Massachusetts lady who is kind enough to copy the entire poem—nearly three hundred lines—writes:

... I am not a subscriber to *The Congregationalist*, and in the ordinary course of events should not have seen the request, but to hasten the weary hours of an illness a good neighbor brought over all her back numbers of your delightful paper, and I am delighted to furnish this poem. The author's name I do not know, as I cut it from an old fashion magazine (called, I think, "Smith's Pattern Bazaar"), when I was only eight or nine years old.

The poem is sent to the "dear old lady in Arizona," who asked for it so long ago. A few lines are printed below. Both in diction and moral, it is more complicated and obscure than Hannah More's verses.

Once within a secret chamber
Stood a loom of wondrous power,
And a weaver came to labor
At the morning's twilight hour.
O'er his loom, laborious bending,
While the sunrise flamed above,
Swift his magic shuttle sending,
Brilliant shades of richest blending,
Flowers of loveliest tint he wove.

"ALL APPOINTED"

The poem asked for Aug. 20 is from an English author, wholly unlike Hannah More, viz., Archbishop Trench, but the lesson is the same—the overruling providence of God. In the London edition of Trench's poems the only title is "Sonnet." In Mrs. Tileston's "Quiet Hours" (second series, Boston, 1886), it is copied under title given above. It is so full of strength and cheer as to be worth reprinting here.

Thou came'st not to thy place by accident,
'Tis the very place God meant for thee;
And shouldst thou then small scope for action see,
Do not for this give room to discontent;
Nor let the time thou owest God be spent
In idly dreaming how thou mightest be,
In what concerns thy spiritual life, more free
From outward hindrance or impediment.
For, presently, this hindrance thou shalt find
That, without which all goodness were a find
So slight, that virtue never could grow strong;
And wouldst thou do one duty to His mind—
The Imposer's—overburdened, thou shalt ask
And own the need of grace to help, ere long.

A FAMILIAR QUOTATION

Can you help me to find the author and place of this quotation?

Two lives with but a single thought,
Two hearts that beat as one.

New Britain, Ct.

E. B. B.

By an unfamiliar author—Eligius Francis Joseph, Baron von Münch-Bellinghausen (*nom de plume*, Friedrich Holm), an Austrian dramatist, 1806-71. It is from "The Son of the Wilderness," translated by Maria Lovell. In Act 2, "Parthenia" says:

What love is, if thou wouldst be taught,
Thy heart must teach alone—
Two souls with but a single thought,
Two hearts that beat as one.

And whence comes love? Like morning's light,
It comes without thy call.
And how dies love? A spirit bright,
So never dies at all.

Mr. Martin

The Home and Its Outlook

The Guest of Every Day

Homely work is mine today,
Floors to sweep, and fires to lay,
Plates to wash, and clothes to mend;
Work which never seems to end,

Yet I pray
Jesus, be my Guest today.

Not as One to dwell apart
In the spare room of my heart,
But as One to whom my prayer
May confide the smallest care,
Thus I pray

Lord, be Thou my Guest today!

Martha, cumbered in her care,
Brought a half-reproachful prayer,
Serving much she thought would best
Welcome and refresh her Guest.

Christ, I know,
Would not have me serve Him so.

He reproves me if I fret
Over work unfinished yet,
Checks me if I make a task
Of some work He does not ask,
My dear Guest
Wishes me to work and rest.

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is Thine!"
Christ, I pray,
Be the Guest of every day!"

—Selected.

The Ship of Home

"Is the home a worn-out institution?" queries the radical. The shocked sentimentalist gibbers hysterically of "bulwark of civilization" and "sacred memories," but the honest thinker admits that the average home is not without its faults. Since the present alternative of the worst home is the boarding house—frying pan and fire!—it behooves us to consider from what the faults arise. Most of the reformers who discuss the question point out that progressive science has passed with averted head the household machinery, which, cumbersome and ineffective, is the root of all discord. One suggests as a remedy the "simple life" and a diet of uncooked food, while another has faith that off-failing co-operative housekeeping will yet solve the problem.

It is true that normal life, hygienic feeding, and division of labor are excellent in a home; but that which makes home a place as pleasant to live in as to look back upon is unity and harmony among the members of the household. Though the machinery moves like clockwork, the servants are skilled automata, the health food comes in packages with the seal unbroken, every member of the family gardens before sunrise, and "relaxes" on the floor twice a day, happiness will skurry by that house if the children whine, the mistress nags, or the master grumps. Progressive science substitutes the rapid steamer for the slow sailing vessel, but mutiny among the sailors is as disastrous on one as on the other. If there is a clear head to calculate the course, a strong hand at the helm, a firm will to enforce discipline, the old patched schooner of a farmhouse is a safe craft in which to cross "life's tempestuous sea."

The Art of Silence

BY ELEANOR DAVIDS

So much has been written concerning what we should say and how and when we should say it, the spoken word has been so glorified in prose and poetry, that it is high time someone should emphasize the advantage of keeping still and sing the praise of the word fitly *unspoken*. To be sure there is an adage about "still waters" which "run deep," and a suggestive Chinese proverb that "A word once spoken, a coach and six cannot bring it back," yet there is certainly a widespread ignorance of, or indifference to, the advantages of opportune silence.

The art of silence may be difficult to acquire, but it is not complex, and all may become proficient who have patience and perseverance. It is frequently in demand, and there is always a scarcity of properly trained artists to supply the need. Japan seems to be the first to demonstrate its importance to a nation, and many of us marvel at the cheerful and unquestioning obedience of Japanese editors, correspondents, and government officials in absolutely guarding the secrets of their war department. It is true that the best journalism of our country recognizes the obligation to respect official confidence in emergencies, but so much of our journalism prides itself upon exactly the opposite course, that volubility rather than reticence must be considered our national characteristic.

It is in the home however, that the art of silence is most required. The greatest need for it is in times of angry discussion. It is not easy to say the right thing then, but if one whose temper is aroused can and will simply keep his lips closed in an easy and comfortable line, until amiable words are ready to issue forth, the prospects for peace are excellent. In such a case he has no aftermath of regrets to reap, is not under obligation to apologize to those who differed with him, and does not find that he has in wrath committed himself to a course of which his saner judgment disapproves.

If his silence has been mistaken for an obstinate or ill-tempered one, even then it is comparatively easy to say: "I did not prolong the discussion the other day because I was afraid of saying what I should regret. I am sorry that you misunderstood me, but I am sure that it was the wisest course for me then."

Gossip cannot long continue where the listener keeps still, making no effort to elicit more details, and not speaking until there is an opening for the introduction of a fresh and more wholesome topic. Silence in regard to gossip heard prevents its spread and also tends to efface it from the mind which has unwillingly taken it in.

When one is perplexed it is usually best to work out the problem in silence. If it is shared with friends they inevitably offer advice, which once tendered must be either accepted or rejected. If the latter, the friendship suffers an uncomfortable little wrench, and, after all, the people who have to meet the emergencies and abide by the results of their course are,

almost invariably, the ones to decide upon it. They might often to advantage follow the example of our admiral, and cut their cables before going into action, resuming communication only to report when there are results.

For somewhat similar reasons it is wise to refrain from telling one's plans long in advance. There are so many possibilities of delay or change, when the dear public, having once been taken into confidence, asserts its right to further confidences in the way of explanations, which cannot then be withheld without unfortunate results and many surmises.

In peril, where the ordinary mortal cannot help actively, he can at least help passively by not crying out and causing panic and increasing confusion. Moreover, fear grows with what it feeds upon and terror waxes with the expression of it.

The same principle holds true in illness. Both Emerson and the mental healers are quite right in insisting that ailments should never be the topic of conversation, although they had altogether different motives for their advice. The man who persistently describes and dwells upon his symptoms of disease, is inviting nervous and mental complications—only he is usually a woman.

To speak much of our sorrows is to fall short of our duty to the living. To emphasize our unavoidable cares and inconveniences is not to lighten the load but rather to weaken the shoulders that bear it.

To give our opinions or pass judgment before we have had ample time to form just ideas on the subject involved is often to induce a habit of superficial thinking and rash action in ourselves. One bright young man declares that his really well-deserved reputation for sound judgment and general information is all the result of "keeping still and looking animated" when he was not qualified to speak intelligently. Those who know him best are aware that he adds to this virtue the other of informing himself as quickly as possible afterward on those matters of which he has found himself ignorant, but that should not lessen our estimate of the advantages he gained by simple and genial silence.

In the matters of discipline which fall so largely to mothers and teachers, those who have learned tact and expediency by experience, know that the power of silence is tremendous. Scolding is vain, and repeated injunctions fall upon ears grown heedless with much hearing. Silent disapprobation often accomplished what reproaches will not and the isolation of the small offender in a quiet room makes him glad enough to obey the first reminder of duty when he is released. When a mother or teacher has to investigate conflicting stories and straighten out naughty complications, she who asks short questions requiring detailed replies and who refrains from expressing an opinion until all the facts are in her possession, holds the situation in her hand.

In fact there is scarcely a position or a relation in life where there is not great need of genial and opportune silence. May we all wax proficient in it!

Where the Children Learn Bad Words

Mothers conscientiously shield their children from all forms of evil that they have been taught to recognize. The little one, if left with nurses at all, has his attendant carefully selected, that his manners, morals and language may not be corrupted. When he is old enough for playmates, they are selected with care, and a wise supervision is maintained lest bad habits be formed. When he is old enough for school, his mother redoubles her vigilance and her prayers.

But she does not hesitate to place in the hands of her four-years-old a paper which contains many of the evils which she tries to avoid elsewhere, and this week after week, regularly, on the day which above all others should be devoted to the culture of the spiritual life.

In a single four-page comic supplement selected at random, the following words and phrases occur: "Gee!" "Holy smokes!" "coco" (for head); "Socho"; "Golly"; "Gosh" (twice); "a dem good thing"; "the dernest freak," and "B'gosh!" What parent, belonging to refined or even respectable society, would allow his child the companionship weekly of persons using such language? Or would he allow his carefully reared son or daughter a story-book in which such words were found?

But the moral lessons here presented are a still more serious matter. In pictures where animals are performers, the matter is less serious, but who shall blame the boy or girl who tries to copy the tricks of the child characters in these pictures, when all his elders apparently consider the performances of these youngsters clever and amusing?—*Georgene H. Wilder, in Good Housekeeping.*

Women Wiser than Men

Women are the inheritors of this old, universal human wisdom. They have more sense than men, for the simple reason that a man has to be a specialist, and a specialist has to be a fanatic. The normal man all over the world is a hunter, or a fisher, or a banker, or a man of letters, or some silly thing. If so, he has to be a wise hunter or a wise banker. But nobody with the smallest knowledge of professional life would ever expect him to be a wise man. But his wife has to be a wise woman. She has to have an eye on everything, an eye on the things that fanatical bankers forget. If the banker is melancholy, she must teach him ordinary cheerfulness. If the banker is too convivial, she must teach him ordinary caution. If she had four husbands (like Chaucer's Wife of Bath) she would be an optimist to the pessimist, a pessimist to the optimist, a Pagan to the Puritan, a Puritan to the Pagan. For she is the secret health of the world.

Surely, then, it is absurd to test the "brain-power" of women by asking how high they figure in examinations or trades; that is to say, how dexterously and powerfully they work as sweeps, or parsons, or journalists, or emperors, or innkeepers, or what not.—*G. K. Chesterton.*

Tangles

59. REVISED EDITION

Tipp: "There are ten thousand unmarried women in that town."

Topp: "I am surprised."

Tipp: "You wouldn't be if you had seen them."

The lady editor perused
This sparkling paragraph;
At first she frowned, then seemed amused,
Then gave a quiet laugh.

To gently curb such wittlings, who
Would ridicule their betters,
She broke the final word in two,
And added two more letters.

Thus Tipp's concluding repartee,
Corrected by her pen,
Would read like this: "You wouldn't be,
If you had seen ***."

M. C. S.

60. THE POET'S CORNER

(Make sense by substituting for the poem in parentheses the name of its writer.)

A poet had been spending the summer on the River (The Raven), and then went to the seashore, where he wandered over the (Skylark) beach of the ocean. He loved to hear the (Blue and the Gray) warble in the trees, to watch a young (Old Familiar Faces) gambol by its mother in the (Dream Ship), to see the (The Parish Register) scuttle through the water, or even the (The Queen's Wake) wallow in the mud. There he met a maiden named Gertrude, who became his fate. He was a (Marmion), and a (Spanish Student), while she was (Ben Bolt), and was (Mary's Dream) in stature. But they were both (Night Thoughts) in years, and (Beggars' Opera) in disposition. She had been working in a (New Morality) factory, putting up the (In the Bay of Biscay), and (Old Grimes) corn crops; and had come for the needed rest and fresh air. Her mother was (The Shepherd's Resolution). One day he said: "(Faust), come (Divine Poems) your best (Faery Queene) and your (Song of the Shirt), and let us take a walk before dinner. The (That Old Armchair) will be (The Ring and the Book) the potatoes at the same time that she is (Aurora Leigh) the meat—if she (Tam O'Shanter) them it won't be strange. We will go to see the old (My Country, 'Tis of Thee) at his forge. He has a (Sentimental Journey) face but a kind (Heathen Chinese), and has grown (Elegy in a Country Churchyard) trying to keep the (Burial of Sir John Moore) from the door. Take the (Star Spangled Banner) of your door, or put it where you can find it without too long a (Abu Ben Adhem), or you may never see it (Oft in the Stilly Night)." She went with him, and though (I Am That I Am) to this she had been very indifferent to the attentions of young men, when he besought and (I Remember, I Remember) her to become his wife, she was (Cadenus and Vanessa) to say yes. As they sat hand in hand on a fallen log which (Songs of the Marshes), they felt sure that (Home, Sweet Home) and sorrow could never reach them.

DOROTHEA.

61. WITCHCRAFT

(Change but one letter at each move, having always perfect words. Example: Change "six" to "ten" in three moves. Six, sin, tin, ten.)

Come, change a boy into a man,
Then Dan change into Joe;
And change a cup into a pan,
A leg into a toe.

A keg now change into a box,
A lea into a bog;
Then change a pig into a fox,
A cat into a dog.

In just three moves, no more, no less,
You can change every one;
And then "Witchcraft" you will confess
Is such a lot of fun.

LOCUST.

62. RIDDLE

Mathematicians affirm that of all bodies contained under the same superficies a sphere is the most capacious, but surely they have not considered the amazing capaciousness of a body whose name is now required, and of which it may truly be said that, supposing its greatest breadth is four inches, length nine inches and depth three inches, yet in these dimensions it contains a solid foot.

MRS. L.

ANSWERS

56. Marabout.
57. Washington, Mount Vernon, Elizabeth, Raleigh, Wellington, Napoleon, Doddridge, Bismarck, Hannibal, Sheridan, Custer, St. Paul, St. John, St. Thomas, Garfield, Lincoln, Cleveland, Livingstone, Marquette, Boone, Webster, Worcester.
58. In-wrap.

Closet and Altar

SPIRITUAL SIGHT

*We speak God's wisdom in a mystery,
even the wisdom that hath been hidden,
... as it is written, Things which eye
saw not, and ear heard not, and which
entered not into the heart of man, what-
soever things God prepared for them that
love him. But unto us God revealed them
through the Spirit. For the Spirit search-
eth all things, yea, the deep things of God.*

All around him Patmos lies
Who hath Spirit-gifted eyes;
He need not afar remove,
He need not the world reprove;
Who would hold perpetual lease
Of an isle in seas of peace.

—Edith Thomas.

The Christian, whose inward eyes and ears are touched by God, discerns the coming of Christ, hears the sound of his chariot wheels and the voice of his trumpet, when no other perceives them.—*Whittier.*

Spiritual imagination can be cultivated as poetic imagination can be cultivated. The culture of the imagination is the culture of the ideal. It is the culture of faith and the culture of prayer. If we imagine the love of God, if we pray for the mind of the Master, if in every difficulty we stop to think what he would have done and said, if we keep ever the vision of Christ before us, if we make his teaching and will and life the test and example, we will live the imaginative life not always down among the dust and sordidness of the world, but sometimes among the angels and the spirits of just men made perfect, and the dear Lord who has taken captive our heart and imagination.—*Hugh Black.*

What holy sleights hath God, the Lord of all,
To bid us feel and see! we are not free
To say we see not, for the glory comes
Nightly and daily, like the flewing sea;
His luster, pierceeth through the midnight glooms;

And at prime hour, behold! He follows me
With golden shadows to my secret rooms!
—Charles Tennyson Turner.

It is a fact that God's care is more evident in some instances of it than in others to the dim and often bewildered vision of humanity. Upon such instances men seize and call them providences. It is well that they can, but it would be gloriously better if they could believe that the whole matter is one grand providence.—*George MacDonald.*

But nothing is more real than what is spiritual, as approaching nearest to the nature of all reality, namely, God himself.—*Thomas Boston.*

O God, Thou King eternal, immortal, invisible, may we who cannot see Thee with the eye of flesh, behold Thee steadfastly with the eye of faith, that we faint not under the many temptations and afflictions of this mortal life, but may endure as seeing Thee who art invisible; that after we have done and suffered Thy will upon the earth, we may behold the vision of God in heaven, and be made partakers of those joys unspeakable which Thou hast promised to them that love Thee. Amen.

How to Secure Spiritual Fruitage

While in soul winning we are "workers together with God," yet our lesser part is as essential as his greater one and should be planned with no less care than we would bestow upon any other important and delicate undertaking. We have asked several pastors whose churches received large ingatherings in the spring and early summer, to tell us, for the benefit of other church workers, just how they did the planting and watering which the Lord so blessed with increase. Most of the replies are printed below, though some of the best ones, being too long for a symposium, we have reserved to appear later as separate articles.

Seven Practical Methods

Any deep work of divine grace is too large for human explanation. He who would know the truth must read more between the lines of description than is contained in them. The kingdom of God cometh not with observation.

And yet it may be said that the chief characteristic of our experience was its entire naturalness. Our plan covers our entire year; to each part of it a definite service being assigned, early autumn for the organization of our forces and winter for the quiet, progressive development of the tide of power, so that when we come to the Lenten season it is natural to lay hold of its great opportunities for Christian growth and personal evangelism. We have thus a church year, not bound by any prescription of episcopacy, but utilizing what has given such a year its influence in other denominations; and we find an immense gain in the impression on the hearts of the people that we follow natural lines and expect definite results. In ten years the May accessions have aggregated 549. We see no reason why other churches following a similar plan may not pass through like experiences, in proportion to their opportunities. Among special methods have been:

- (1) The proclamation of the gospel as the challenge to character, and its message as preeminently winsome, redemptive and masterful;
- (2) The inspiration of public worship lifted to the highest plane of attractiveness and dignity, chorus and soloists working directly with the pastor to bring unity and power;
- (3) The development of an atmosphere in the church calculated to promote Christian nurture and magnifying the Christian life as the only one worth living;
- (4) The employment of the Sunday school as a powerful evangelizing agency in the contact of a mature Christian mind with those in process of development, it being understood that the teachers of the older classes must assume the chief responsibility in leading those committed to their care into the Christian life;
- (5) The systematic presentation of the meaning, principles and claims of Christianity to children from twelve to sixteen years of age in a Christian Nurture Class, marked by great interest and enthusiasm;
- (6) The exaltation of the imperative of personal service by the entire membership so that the church accepts the clear conviction that the harvest depends primarily upon definite, prayerful, individual effort;
- (7) The adaptation of the work of the church to the life of the community, ministering daily to its needs in a multitude of forms, infusing every method with the spirit of Christian consecration and utilizing every point of contact as an opportunity to lead men to the highest life.

Cleveland, O. CHARLES S. MILLS.

The Personal Touch

After personal visitation and conversation of a few of us (previous to Easter) in which efforts the pastor's wife had a large part, aided by the natural appeal of the Holy Week season, sixty-eight persons united with Piedmont Church making eighty-three since Jan. 1. Of these all were adults but two, and sixty were heads of families. Sixty also came on confession and thirty-three were baptized. We

had no extra meetings, nor were our public services employed in the movement in any way. The work was done carefully and persistently but quietly, and chiefly among those who were church attendants but not members. While the number seems large it was only a fraction of those we reached for, leaving us with mingled emotions when the occasion was over.

Worcester, Mass. WILLARD SCOTT.

The Winsomeness of Good and the Power of Truth

In my field, well-tilled by faithful pastors and teachers for many years, conditions are favorable for valuable fruitage. We first assume the attractiveness of the Christian life, and then present it as a life, and not as a credal system. The good is winsome—the good in art, letters, affairs and life—and Christ draws all men to him when they can see him as he is. Next, we assume the power of the truth, under God, to transform, mold and inspire; and we seek so to focus this power, or influence, that there may be conscious acceptance of the way of life.

To accomplish this with reference to those we hoped to welcome at the communion last May, three things were done:

First, we observed Decision Day in February. An appropriate sermon in the morning was followed by a special service in the Sunday school, planned weeks in advance. Six helpful addresses by teachers and others, filling a half-hour, were given on the meaning of the Christian life, and the importance of accepting Christ. Twenty-five or thirty scholars responded when the invitation was extended. In an educational method for securing results, the opportunity for decision corresponds to the examination, for it reveals how the mind has been influenced by the teaching.

Second, those who responded, and such others as cared to come, were organized into a communion class, with weekly meetings thirty minutes long, during March and April. The instruction was simple and illustrative on topics relating to the beginnings and the duties of the Christian life; and the method and meaning of reception into the Church were fully explained.

And lastly, in pastoral visitations and special interviews, the duty of publicly confessing Christ was plainly but briefly urged, and the response was often surprising and gratifying. There are few fields where work of this general nature will not yield rich fruition.

THEODORE E. BUSFIELD.

North Adams, Mass.

Evangelism, not Revivalism

The magnet of our ministry is the cross of Christ. We try to make all organizations of the church aids in developing and deepening the spiritual life of members. And as they grow in Christ, they naturally desire to help others into the new life of faith and service. We thus emphasize *evangelism* rather than *revivalism* and train our members to make spiritual quickening a primary rather than an occasional motive. In examining about a hundred applicants for membership, most of them adults, we found that almost without exception those having lived for some time in the community spoke of their decision as the

result of a gradual process. The roots and nutriment were found in the faithful, earnest preaching and working of the members. The coming of the evangelist was simply the high tide which lifted them into the kingdom.

Besides the teachers' meeting, a class in evangelism is helpful. It is as necessary that church workers know how to draw the net as to cast it skillfully.

By having union meetings, especially during the services of the outside evangelist, one secures the attention and sympathy of the entire public.

Pastors can do much in concerted pulpit work toward the best evangelism in the community. We also use with splendid results cottage prayer and social meetings. In homes these workers get used to one another and the spirit of God can more mightily work through them.

Perhaps the most important aid in our recent services was the personal service of our trained workers. Forty or fifty carefully selected persons were chosen, each having a few unsaved persons especially on his mind and heart; praying for them and working with them. At the after meeting often every one for whom they had been especially anxious would decide for Christ. In no case was there excitement, undue appeal to the emotions, or over urging; but always the simple, direct appeal to get right with God. That these converts are *staying* right with God implies careful shepherding.

The underlying thought which has brought about this result is, that the kingdom of God is here, and we are the Spirit's messengers. Evangelism is also here, and to stay. Revivalism may go but evangelism abides. An alert church led by the Holy Spirit, and occasionally a wise evangelist working with the pastor, will do much toward making the church a power for righteousness.

Viroqua, Wis. JOHN A. STEMEN.

Co-operation and Getting People to Think

The reliance was upon co-operation in personal work, without special services or pastor's classes. Experience had shown that few were won by individual effort. It was usually by the pastor in co-operation with evangelist, teacher, parent or friend. So, early in the winter, cards were distributed to every member, to be returned to me, with the name of some one in whom the signer had an interest. I conferred with every teacher of the older classes, concerning the spiritual condition of each scholar and the best way to win him. Similar conversations were had with other workers. Most of the results came from this united effort.

The campaign was based on this remark of a young person, "I believe that every one under Christian influence will make a right decision, if he will only think about it." Many came to talk with me, and I explained, but did not argue or urge. Three steps were presented: first, accepting Christ; second, confessing Christ; third, joining the church. To each I said, "Do not decide now, think it over and tell me later what you will do." It was an exact reversal of the old emphasis on, "Now is the accepted time." Finding they were not to be pressed, they came freely

Continued on page 517.

The Prophet of Mercy and Peace*

III. The Life Giver

BY REV. A. E. DUNNING

Samaria, the capital of Israel, seems to have been a residence of Elisha. The city was on a hill from which, looking northward a village is seen on the southern slope of Little Hermon. Beyond it, to the northwest of the rich plain of Esdraelon, rises the Carmel range of hills. The village was Shunem. Through all that region Elisha ministered as the head of the order of the prophets of Jehovah. He seems to have offered sacrifices at stated times at an altar on Mt. Carmel. Shunem was a convenient resting place for him in his journeys to and fro. There, by the invitation of the mistress of a wealthy home, he was often entertained. The teacher of the meaning of the story of this Shunamite woman in 2 Kings 4: 8-37 should read it again and again till he can translate its stately Oriental simplicity into Western thought and language. The chief points in the story are these:

This "great woman," so called because she was rich and held an influential position in her town, showed the prophet hospitality because he was "a holy man of God" [v. 9]. This title is applied to Elisha through the entire story and is a key to its meaning. He is regarded as the official representative of Jehovah.

The man of God proposed to reward the woman's kindness by doing for her a service which one influential with the government could do, commending her to the attention of high officials. That such a service would have been valuable is shown by the fact that many years afterwards the King of Israel, because of her past relations with the prophet, restored to her the home and property she had lost during war [2 Kings 8: 1-6]. But she declined Elisha's offer on the ground that she was content where she was among her own acquaintances and friends [v. 13].

The prophet learning that she was childless gave her a promise which only a man of God would assume authority to give—that she should have a son. The promise was fulfilled.

When several years had passed and the boy had grown up into the affections of his parents, by a sudden sickness in the field with his father—probably a sunstroke—he died, and the mother appealed to "the man of God" to restore life to the child through the same power by which he had originally promised and given life. She refused to acknowledge the servant as an intermediary, holding the man of God by his feet [v. 27] and saying, "As Jehovah liveth and as thy soul liveth, I will not leave thee."

The child was restored to life through the act of the prophet as the representative of Jehovah bringing himself with life-giving power into contact with the dead child.

The Shunamite woman received her son restored to life as a gift from God by falling at the prophet's feet in worship.

Why has this story been preserved in the sacred literature of the Hebrews and passed into the Christian literature which is accepted as representing God to men? Evidently not for the sake of the story regarded as fact. Jews and Christians did not question the facts till the scientific spirit of our age challenged them. But they never thought of imitating the prophet's example by trying to restore dead children to life as he did. They sought in the story a revelation of God. They asked what it showed of his disposition toward them and among the answers valid for them and for us are these:

1. *God desires to reward sincere devotion to himself shown in service to his representatives.* Elisha was "a holy man of God," and the eyes of a gracious woman, watchful to see how she could serve God, discovered that his prophet needed hospitality. She exerted herself to give it. Incidentally the story is adorned with many allusions which appeal to the imagination. The lady was rich and cultured as well as bountiful. The prophet loved to be generous, as nearly all the acts recorded of him show, which suggests that he was personally agreeable. She gave without expectation of return. What she gave and what he first offered were the best they had to give. But the story is lifted at once above the region of the best of ancient Oriental tales by the fact that it is "the man of God" who receives and gives. He rewarded the hospitality given to one who stood for God by a gift which showed the heart of God. He received a gift which made him comfortable on his journey. He gave that which lifted his hostess with her family to a place of honor among the women of her nation. So he revealed the mind of God.

Thus Jesus taught his disciples the will of his Father when he told them in their journeys to find those who were worthy, to abide in their homes and to let their peace come upon those

homes. Thus he revealed God when he received the anointing of Mary with her box of precious perfume and declared that she had done what she could and her reward would be that the memory of her would be associated with his gospel wherever it should be preached throughout the world.

2. *God's gifts are permanent.* When the Shunamite's child died, she would not accept his death as the end of her gift. She sought at once the man of God for an explanation of the child's death. The meaning of his answer cannot be misunderstood by any bereaved mother. It is not in the nature of God to withdraw gifts which he has bestowed on those who trust him.

3. *Believers in God should press their claims to the source which can satisfy them.* Neither the servant Gehazi nor the prophet's staff of office in the servant's hands could satisfy the woman's need. The man of God did not resent her insistent demand that he should himself go to her chamber of sorrow. God does not put away his children who press into his presence with their perplexities, their griefs and their cries for relief.

4. *God's servants must give themselves to fulfill his promises to his children.* Elisha's sympathetic spirit divined the cause of the woman's trouble. Her sorrow absorbed her. It must absorb him if he was to bring her deliverance. He wrestled with God in prayer in the

darkened chamber. Mouth to mouth with the dead child, hand to hand, eye to eye, he gave all the energies of his being to his task till the supreme moment came when he could restore the child alive into his mother's arms. It is in such ways that men of God show the mind and will of God to men. It is in such ways that they know and cause immortal souls to know what it is to be quickened together with Christ and to be raised up together with him.

These are only hints of the rich meanings of this beautiful story which limited space prevents from further expansion but which the preacher and teacher may joyfully follow out into fresh revelations to those to whom they are sent with their message as men of God.

The Sabrey Club

A living sample of the Fresh Grip on the rising generation is reported from Elliot Church, Lowell, Mass. It is a band of twenty-seven young men in the unchurchly period of life, ranging from seventeen to twenty-six, who are making a record of church work inspiring and unique. They gave last season an original entertainment of popular songs and polite *persiflage* that brought crowds for two nights and compelled a repetition for two more.

In place of asking the help of young ladies, the members made fascinating counterfeits from their own number by the use of feminine garments of their own fashioning. Their extraordinary success has inspired them to a more ambitious piece for this season.

But not in mirthful drama does their energy exhaust itself. At both preaching services they make the body of ushers, and at Sabbath school constitute a large class in serious Bible study. They paid \$125 one year for calendars and many other dollars for church improvements. Their sturdy lives of self-supporting toil furnish them no leisure; but many evening hours that others spend in idleness or dissipation, these devote to schemes for the advancement of their church.

For is it not "their" church, when twenty are covenant members and all regular attendants? They rent two pews at \$40 each for support of the parish, located, not at the rear of the auditorium, whence prompt escape might be made at the close of service, but far to the front, in a region called by the pastor the American Desert, because so shunned by others. What a solid phalanx of young men confronts that minister when these two full pews, overflowing into a third, are seen on Sunday mornings! And, best of all, when new young men are received to membership, and the communicants rise, almost every one of the Sabrey Club men stand.

In these days of "decadent piety," one frequently hears the lament that sons of loyal fathers depart the church, leaving no family successors; but here is a group of young men active in the church, two-thirds of whom are sons of non-churchmen.

And how does this come about? If you ask Mr. Bigelow, the pastor, he will ascribe it chiefly to the influence of one noble young woman whose name the club bears. But a trifle older than her scholars, she has held them together for nine years in steady spiritual uplift. No one knows the strain it sometimes has cost, save Him who hears the soul's agonizing on behalf of the wayward. And her equipment for this task has not been the social prestige of a luxurious home, nor the acquisitions of a college career—only noble womanhood infused with the love of Christ. Her value to them in making their characters is betokened by the diamond ring she wears; but her abiding influence in shaping their eternal manhood no one can measure.

* International Sunday School Lesson for Oct. 16. Elisha and the Shunamite. Text, 2 Kings 4: 8-37.

Some Interesting Figures

Having occasion to look at pages 460 and 461 of the Year-Book for 1904, I discovered that the total benevolent contributions have not increased in ratio with the increase of membership. In 1892 the average for each member was \$4.98, while in 1903 the average was but \$3.16. Here in eleven years is a falling off of 36 per cent. But realizing that the comparison of single years may be unfair, especially as 1892 was a year of unusual contribution, and that the only correct method of finding the real loss or gain is by comparison of a series of years, the last thirty years were divided into six equal periods. The average annual contribution of each period divided by the average annual membership of the same period gives the average sum contributed by each member per year, as follows:

For first period, 1874-1878.....	\$3.23
For second period, 1879-1883.....	3.81
For third period, 1884-1888.....	4.20
For fourth period, 1889-1893.....	4.63
For fifth period, 1894-1898.....	3.54
For sixth period, 1899-1903.....	3.34

From these figures certain facts are apparent. For the first four periods, from 1874 to 1893, there was a steady increase in the average annual contribution of each member of 43 per cent. for the twenty years. For the next period, 1894-98, each member gave annually 22 per cent. less. In the last period, 1899-1903, each member gave annually 5.6 per cent. less than in the previous period; 27.8 per cent. less annually than in the fourth period, 1889-93.

This serious diminution in benevolent contributions in the past ten years has perhaps not been noticed because the totals have not diminished in a very marked degree. It has not been kept in mind that even if the "totals" are not diminished, the average contribution per member must diminish, to keep the totals the same, as there is a steady increase in the number of members.

From the third period, 1884-89, to the fourth period, 1889-93, the gain in average membership was 20 per cent.; in average totals of contribution, 3.2 per cent. From the fourth period, 1889-93, to the fifth period, 1894-98, the gain in average membership was 16 per cent. In average totals of contributions the loss was 10 per cent. From the fifth period, 1894-98, to the sixth period, 1898-1903, the gain in average membership was 5.7 per cent. In average totals of contribution the loss was 7 per cent.

This diminution in the last ten years is a serious matter, especially in its bearing on our missionary work, which is all the work we cannot do personally, but for which we employ others, whom we send with the pledge of support for themselves and of such agencies and re-enforcements as are necessary for best prosecution of the work. The work committed to our 630,400 members is the evangelizing of 75,000,000 in the foreign field, for whom in the providence of God we are made stewards of his manifold grace, and our share of the work in making our own nation Christian. Perhaps one-twentieth of the home missionary work belongs to our churches, while the whole of the work for the 75,000,000 in the foreign field falls to us.

We do our missionary work by praying and by giving. Praying without giving as God prospers us is mockery. Giving without praying must be made effective by the praying of some one else. In these past ten years we have diminished our annual giving nearly twenty-eight per cent. per member.

Different reasons for this diminution may be given. But our great concern is to counteract it and to bring them back to the highest average of any of these periods, \$4.63 per member, which is nearly one and one-fourth cents a day. If we could only make it two cents a day, how would our missions rejoice and prosper! Cannot we pastors do more than we are doing?

Can we not make our missionary work in its whole breadth, home and foreign, have a

larger place in our public prayer? What is the teaching of the model our Lord gave us? Three of the six petitions, and these the first, are world-embracing in their scope. We shall see this more clearly if we remember that the clause, "on earth as in heaven," qualifies the first petition, "hallowed be thy name," and the second, "thy kingdom come," as well as the third, "thy will be done." Thus one-half of the prayer is missionary, that is, for our work we are doing through others. Are we giving this proportion of our praying to the missionary work? What we pray for in public, the people will come to feel is important. If only a brief petition is for the work beyond our parishes, the people will be likely to look on it as of comparatively little importance. How are we leading the people in prayer?

Something must be done to bring the churches to their full share in the missionary work or we cannot expect blessing on our home work, especially in this day of open doors, of eagerness to hear, and of wonderful results.

JOHN R. THURSTON.

Whittinsville, Mass.

Our Readers' Forum

The Moderator Once More

The letter of Dr. Plumb on, A Moderator of Congregationalism, which appeared in *The Congregationalist* of Sept. 24, will be welcomed by many. It was time that some one of the standing of Dr. Plumb, and possessing so fully the confidence of the churches, should have the frankness, in the exercise of perfect courtesy, to speak the plain word. He is surely correct in the judgment that many others would have been moved to give expression to similar sentiments, but for their unwillingness to seem personally ungracious toward one whom they hold in high regard as a courteous gentleman and a brother esteemed and beloved, however positive may be their feeling that in issuing encyclicals to the churches he was approaching very closely to the borders of assumption.

The functions of the moderator of the National Council are very clearly and succinctly defined in the constitution of that body. He is to "preside over its deliberations." By provision of the last triennial council, he is also to open the council following that at which he is chosen with an address.

By what process of reasoning it is concluded that an officer, whose province is limited to presiding over the deliberations of a body of delegates, should take to himself the prerogative of lecturing the churches, from whom those delegates derive any authority they possess, is not readily perceived. That the churches desire any such gratuitous counsel, officially proffered, is not yet evident.

One is further at a loss to understand in just what ways an official, whose duty consists solely in presiding over the deliberations of a body of delegates which sits for a week once in three years, would be able to "give his whole time to the denomination." Whether consciously or unconsciously, Dr. Bradley, in his thought, has evidently begun to clothe the moderator of the National Council with episcopal functions. Before the council proceeds to take steps however slightly suggestive of the providing of ecclesiastical dignitaries for the regulation of the Congregational churches, would it not be well to wait till the churches are heard from in the matter?

When those churches conclude that they desire a primate to regulate their affairs or to offer them counsel, it is safe to assume that they will devise some more reliable method for his selection than the hap-hazard, popular election of a presiding officer for a body of 400 delegates.

The demurrer appended to the letter of Dr. Plumb, in the form of a note from the editors, seems to the writer to miss the point. The

contention of that note would be valid if the letters to the churches had been issued by Dr. Bradford simply as a Christian brother, or as pastor of the First Congregational Church of Montclair. If so issued their utterances would have been as "true and wise," and would have been as worthy of consideration from "the force in the reason of them" as if published in the name of the moderator of the National Council.

But Dr. Bradford would never have thought of issuing his letters had he not been influenced, however unconsciously, by the assumption that his election as moderator of the National Council clothed him with prerogative; endued him with authority to lecture the churches. And, say what we may, it is still a fact that the assumption of such prerogative does claim and does secure for utterances so delivered a degree of consideration beyond that to which they are entitled, in themselves considered.

As we all know, it was very largely through the assumption of the prerogative to proffer gratuitous counsel to the churches that bishops and metropolitans came to be.

There are still living those who were present at the first of the triennial councils at Oberlin in 1871, and who recall the apprehension with which the organization of a National Council was viewed by many, lest it result in the assumption of authority to dictate to the churches. The fear that anything of this kind should occur was almost ridiculed. Had the fathers who entertained it been gifted with prophetic vision, so as to read in *The Congregationalist* of the date already mentioned an editorial note treating the assumption of "a (any) degree of authority" by the council as a serious possibility, and indicating that this might necessitate changes, they might have had warrant for saying, "I told you so."

The language of the constitution of the council is very clear: "This National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference."

By scrupulously regarding this provision of its fundamental law, in spirit as well as letter, the council will most effectually conserve its possibilities of usefulness. It is doubtful whether any course of procedure would be likely more seriously to hinder that strengthening of the bonds of fellowship which we all so earnestly desire, than for the council to assume, however indirectly, that its presiding officer sustains any official relation whatever to the Congregational churches.

Oberlin, O.

J. W. BRADSHAW.

Another Nomination

Many might like to make a nomination for moderator of the National Council, but by waiting from week to week they find that somebody else has kindly proposed the very man who seems to them excellent for this important office. Yet the meeting is now near at hand and no one has, thus far, in this way, nominated a minister who seems to very many, one of the worthiest and one of the most modest men of all—a man who has patiently filled many laborious offices for many years in the service of the churches—a man, who, although much over forty years a seminary graduate, is still surprisingly young—one of the very youngest of a whole generation of his early contemporaries—a man who has written more letters to help the churches and to serve ministers than will ever be known in this world—one of the very acceptable platform speakers in the denomination—a man of unflagging interest in promoting the public welfare, both by the law and by the gospel, while he has been most intimately related to the largest missionary enterprises of our time: Albert Hale Plumb, D. D., Andover, class of 1853.

Concord, Mass.

WILLIAM J. BATT.

The Literature of the Day

Dr. Gladden—The Preacher

Dr. Gladden, with all his service as a great citizen of municipality, state and nation, as a journalist and practical reformer, and with all his service also as a popularizer of new truth in Biblical scholarship and modern theology, has kept supreme among his ideals his original calling to be a preacher of the gospel. This volume is a collection of nineteen of his sermons, for which he has found apposite titles, that, like so many of Bushnell's, are sermons in themselves. They are surcharged with spiritual truth, yet are illustrated by most recent scientific and economic facts. They were preached to teach godliness and righteousness. They are full of light and also warmth. They reveal the poet and lover of nature and literature, as well as the ethical prophet and civic censor. Great themes are dealt with in a large way, "in quiet tones and homely phrases," devoid of rhetoric for rhetoric's sake; yet, as becomes one who believes that the gospel should be given form in a way to produce living and permanent literature, they have a dignity and finish which will please the most fastidious critic of homiletics, and a range of allusion to literature, past and present, which reveals much as to the preacher's catholicity and soundness of taste.

[Where Does the Sky Begin, by Washington Gladden. pp. 335. Houghton, Mifflin & Co. \$1.25 net.]

Evolution from the Catholic Standpoint

This translation puts the reader of English in possession of one of several recent books by a French Roman Catholic which have deeply stirred European Catholicism and brought on him discipline by the papacy that has partially silenced his voice. Nominally a reply to Harnack's *What Is Christianity*, the book really is a declaration by a competent student that it is useless for any church today to shut its eyes to the implications of the law of development as applied to polity and doctrine. Of course there is an effort to make it appear that Roman Catholic tradition and dogma represent the inevitable evolution from the essential message of Jesus, but that was to be expected. But concessions are made as to the naturalness of the process of evolution which shatter forever the deposit theory of truth and polity which the Roman Church commonly has taught; hence the charge of heresy. The logic of the argument calls for further modifications effected by present-day environment and political and philosophical ideals.

[The Gospel and the Church, by Abbé Loisy. pp. 277. Chas. Scribner's Sons. \$1.00 net.]

ESSAYS

Compromises, by Agnes Repplier, Litt. D. pp. 277. Houghton, Mifflin & Co. \$1.10 net.
Miss Repplier is a witty as well as keen observer in the world of people as of books, and her traveling companions find themselves in

good company. Whether she is picking out the plums from Elizabeth Drinker's diary with pithy and humorous comment, or defending her sex against the claim that the chief end of woman is matrimony, or comparing the heroes and heroines in famous books of fiction, or making excursions into the byways of history, she knows her own mind and how to defend it, as well as how to find the picturesque points of view for her companion's pleasure.

Journalism and Literature and Other Essays, by H. W. Boynton. pp. 226. Houghton, Mifflin & Co. \$1.25 net.

Some part of this material originally appeared in our own columns, though the essayist has enlarged and revised it since. Mr. Boynton has become a familiar contributor to *The Atlantic* and these utterances are all in the rôle which he there assumes of commentator on the world of books. He is largely and seriously concerned with the constable's duty of enforcing the laws of exclusion against literary rogues and pretenders. And in this work he has much that is helpful and wisely discriminating to offer and leads us on to the appreciation of the better things in literature as well.

Shelburne Essays, by Paul Elmer More. pp. 253. G. P. Putnam's Sons. \$1.25 net.

Title and opening sentences are taken from out-of-door New Hampshire, but Mr. More soon finds himself weary of the woods and turns to consider the moods of man. He discusses Thoreau as philosopher and pioneer of a literary fashion, rather than as naturalist; considers Hawthorne's brooding on the essential loneliness of the human soul; the influence of Emerson; Tolstoy in the contradictions of his earlier and later thoughts; and devotes two sympathetic essays to the Celtic revival in Ireland and its literature, with a final paper dealing in a rather indeterminate fashion with the religious basis of humanitarianism.

FICTION

The Georgians, by Will N. Harben. pp. 338. Harper & Bros. \$1.50.

A sincere and interesting story in which the old soldier and farmer hero of Mr. Harben's earlier story, Abner Daniel, plays the part of good providence to the wronged and misunderstood with much humor and success. There is a tender and original love story and the picture of Georgia life after the war is drawn with little of the sensitive self-consciousness so characteristic of recent "Southern stories." The sensational evangelist is probably drawn from life and modern conditions of thought are reflected, as they sift down from educated to uneducated minds. The book reflects Southern prejudice against Negro education—but we can hardly look to this generation for understanding of the motives or the methods of Northern men who wished to help the Negro in his uplifting after the war.

The President, by Alfred Henry Lewis. pp. 514. A. S. Barnes & Co. \$1.50.

Coarseness and brutality which seemed not out of place in *The Boss* are unsatisfactory in *The President*. The book is too sweeping in its denunciation. It is not possible that there are no honest men in Congress. The political part of the story is weak here. As for the love story, its hero is the modern invincible millionaire, who accomplishes his ends not by heroic deeds but by the manipulation of stocks and vigorous use of the detective service. The book may do good as a revelation of some of the methods of unscrupulous politicians and business men. But it will be less effective for being overdrawn and exaggerated.

Love in Chief, by Rose K. Weekes. pp. 289. Harper & Bros. \$1.50.

The scene is a country village in England with a side-show in a quarry town in Belgium, where a ferocious strike occurs. The characters are all eccentric and mildly interesting. The heroine has an odd assortment of lovers and the whole story is to discover which one she will accept. Incidentally there is some rather vigorous discussion of temperance reform.

EDUCATION

A History of Education in the United States, by Edwin G. Dexter, Ph. D. pp. 656. Macmillan Co. \$2.00 net.

No history of education has been published which brings so much information in so compact compass and so well arranged for practical use. By a profuse employment of marginal references any particular topic may easily be traced throughout the work. The history covers all varieties of educational effort, in academies, colleges, professional, technical and commercial schools. It devotes chapters to special themes: education of women, manual training, text-books, summer schools, etc. It has full bibliographies and a dozen valuable appendices.

La Mere de la Marquise and La Fille du Chanoine, by Edmond About, edited by O. B. Super, Ph. D. pp. 227. Ginn & Co. 50 cents.

Two of About's best short stories, in easy French, well edited and neatly bound in cloth.

Der Zerbrochene Krug, by Heinrich Zschokke, with introduction, etc., by Herbert C. Sanborn. pp. 76. Ginn & Co. 25 cents.

For beginners in German, provided with abundant helps.

Elementary Grammar, by William H. Maxwell, LL. D. pp. 208. Am. Book Co. 40 cents.

A Spanish Grammar, by E. C. Hills and J. D. M. Ford. pp. 292. D. C. Heath & Co.

Grammaire Française, by Mary Stone Bruce. pp. 290. D. C. Heath & Co.

Elementary Woodworking, by Edwin W. Foster. pp. 133. Ginn & Co. 75 cents.

An attractively printed and illustrated little book, intended to crystallize the oral information given in school. The author is instructor in shopwork and drawing in the Manual Training High School, Brooklyn.

How We Are Clothed, by James Franklin Chamberlain. pp. 235. Macmillan Co. 40 cents net.

A geographical reader in the Home and World series in which the materials of clothing are described in their origin and processes of manufacture in an interesting way for children. For somewhat advanced pupils.

The Western United States, by Harold Wellman Fairbanks, Ph. D. pp. 302. D. C. Heath & Co. 60 cents.

A geographical reader illustrated by fine and unusual photographs mostly taken by the author. It describes varied and interesting scenes of the Rocky Mountain region and the Pacific slope.

MISCELLANEOUS

The Creevey Papers, edited by Rt. Hon. Sir Herbert Maxwell, Bart., M. P., LL. D., F. R. S. pp. 713. E. P. Dutton & Co. \$4.00 net.

Mr. Creevey was a prominent member of Parliament during the first quarter of the last century. He was intimate with the most influential men of his times, and these letters and memoranda furnish a most interesting and valuable side light on the social and political life of his times. We are brought into close touch with such events as the trial of Queen Caroline, the Battle of Waterloo, the contest over the Reform Bill, a first ride on a locomotive at the "fearful rate" of twenty miles an hour, and the beginning of the reign of "our dear little Queen Vic." These are only hints of the contents of the book. It is admirably edited and there are a score of full-page portraits.

Stories of Inventors, by Russell Doubleday, pp. 221. Doubleday, Page & Co. \$1.25 net.

Sketches of recent inventions, such as wireless telegraphy, airships, automobiles, and the like, in popular style. They contain a good deal of information about men and methods. Mr. Doubleday has the journalist's art of making a subject clear and interesting without taxing the thought or attention of his readers too severely. The illustrations are carefully chosen and helpful.

Library Edition of *World's Work* for August, 1904. Doubleday, Page & Co. \$2.00 net.

The deserved success of the special Exposition Number of *The World's Work* justifies its issue in a library edition. No guide-book to the fair had been produced which gives so complete an impression of the best things exhibited. It is plainly but handsomely bound in red cloth covers.

The National Council and Our Ministers

BY W. E. BARTON, D. D.

It would be well for the council to consider some readjustment to be advised to the various conferences and associations as to the matter of licensure and of ministerial standing. In some states the conditions governing licensure are very nearly chaotic; and there is decided lack of uniformity in the matter of associational connection. In the older states the associations are in theory voluntary ministerial clubs, and not at all responsible to the churches; but even in these there has come change though the insistence upon membership in such bodies as a requisite to ministerial standing. In some states there are no associations of ministers apart from those of churches. It is not necessary that there should be uniformity of organization, but it is important that there should be in every state a body responsible to the denomination for the standing of the ministers within its territory and with powers that make it fairly co-ordinate with bodies of similar character in other states.

Again, the council should sometime pass upon the question of what may fairly be counted a representative council for ordination or other like purpose. In our adherence to the conciliary system we do not always realize how times have changed since first councils of "the churches of the vicinage" were called to install ministers, presumably for life. There is occasional reason to think that, in receiving men who lack the ordinary ministerial training, or men from other denominations, the work of councils should be reviewed by a stable body representative of all the churches, and the results of the council confirmed before they become binding upon the denomination. At present the court of last resort is a council; but the body really responsible for ministerial standing is not the council, which dissolves the moment its irrevocable work is done, but the association. It is fair to raise the question whether the responsibility for ministerial standing and the power of ordination ought not to go together, or practically so. I am ready to see the whole question of our conciliary system in its relation to standing bodies brought up for discussion, and possibly for revision.

While the matter of ministerial standing is up, it ought to be considered whether a minister may be in good standing in one association and not in another; and also whether a minister going from our denomination to another may retain his local membership in one of our churches and his ministerial standing in another denomination, and through his local membership continue his relations with our denomination. Also, whether a minister not in good standing, acting as pastor of a church in good standing, may, by virtue of his membership in said church and acting as its delegate, exercise prerogatives such as belong in associations and councils to ministers in good standing only.

There is a hiatus between our historical usage, and the evolution of our polity through its meeting changed conditions. These grow almost wholly out of the fact that a minority only of our ministers are installed by councils; and that the council in states where there is an association is practically what the association has been assumed to be, a social and inspirational body; while the real authority and power resides in the association.

Again, and finally, as to ministerial standing, there ought to be a way to get a man out of the ministry aside from calling a council to withdraw fellowship from him. There ought to be a way, Dr. Dexter to the contrary notwithstanding, for an association either to deprive a man of his ministerial standing, or to resolve itself into a council for that purpose. And why should not an association call a council? But, if it can do so, why should it not rather itself be a standing council for the

doing of what it can do better than a *pro re nata* council? Better, because it represents all the churches of the vicinage, and there is no rule compelling a council to be fairly representative of anything. A local association, like that of Chicago, may have approximately a hundred churches within its bounds. One of these churches, even though not self-supporting, may call a council of nine churches, and it may be that there will not be an independent church among them—and we have yet to face the axiomatic fact that a dependent church is not an independent church. Of the nine churches invited, six respond; and of the six, four vote affirmatively on what a majority of the hundred churches never would have consented to. But not only that hundred are committed, but the churches of the whole state and nation. And who is responsible for what the four churches have done? Those churches? Not at all; a council, which no longer exists, and which during the single hour of its existence had in it the brain and experience of less than a dozen men, and these very likely not all great men or men of influence outside their own small churches. Yet all the king's horses and all the king's men cannot undo their inconsiderate action. The association has a check upon the action of ordaining councils, to be sure; but it can exercise it only in extreme cases. Ought not the relations of council and association to be more intimate? This is at least a fair question.

Ordination by Association

BY PROF. CHARLES S. NASH, D. D.,
BERKELEY, CAL.

A double ordination, which occurred in Berkeley, Cal., Sept. 20, is of more than passing interest to Congregationalists. Its importance consists in the fact that it was performed, not by a council, but by Bay Association of Congregational Churches and Ministers. Several weeks ago, the First Church of Berkeley voted to invite Bay Association to ordain two young men. Through a single letter sent the registrar, the matter came before the association at its regular meeting, Sept. 13. After a few questions, but without opposition, the association voted unanimously to accept the invitation. On the date specified, the body met with its own officers and quorum, examined the applicants in the usual way, sustained the examination, and in the evening carried out the ordination by the customary services. It was done as smoothly and thoroughly as it ever was by a council. And many, on hearing of the case, will believe it was done as Congregationally as ever.

First, the principle of autonomy was observed. The invitation was extended by a sovereign local church. The letter, indeed, had to be created, but it conformed as closely

as might be to our honored forms, and requested the association "to assist" in ordaining. Surely independence is equally safe, whether such an invitation issues to a council or to an association. The point is that local responsibility and initiative are recognized.

In the second place, certain advantages are in sight. This is the standing fellowship body of our churches. To it has recently been more definitely intrusted the oversight of our churches, their welfare and extension. The prudential committee, elected at the annual meeting last March, has already been called to advise in affairs of first importance: the calling of a pastor, the payment of debt, the purchase of a parsonage, the union of two churches. These things have been accomplished to the satisfaction of all parties concerned. We appear to be demonstrating the ability and fitness of the association of churches to handle any and all interests of local fellowship. It is simply the churches attending to their own common life.

And the association appears further to be the proper ordaining body. The two candidates in this instance were members of the inviting church. They were Bay Association's licentiates, and presented among their credentials the association's own papers of licensure issued a year ago. Immediately upon ordination they were to be admitted to full ministerial standing in Bay Association. What body, then, so apt and competent to put the seal of ordination upon them? Why should a council intervene? The association stands to answer out of its permanent records for laying hands on these men. Should need arise, it could and would undo its former action. In case of reoreancy the body then holding the ministerial standing would terminate it by due process; or Bay Association, still alive and responsible, might withdraw the ecclesiastical recognition given in ordination and thus depose from the ministry.

Ordination by association, of which the present occurrence is not the first, is now engaging widespread Congregational thought. The most significant action thus far is that of the State Association of Michigan, which, through a strong committee, is arranging with all the local associations of the state for a uniform procedure. It is to be hoped that the National Council will consider the subject, that country-wide discussion may be had, and that orderly and harmonious development of the functions of the local association may result.

Carleton College begins the school year with an attendance surpassing that of any previous fall term. It has already enrolled 284 (50 in the Academy). New names among the instructors are those of Dr. Montgomery, Messrs. Fairchild, Tompkins, Graves, and the Misses Cutler and Dean. The semester division of the school year has been adopted.

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The Fruit of Four Years' Teaching

BY JOHN L. KEEDY

On coming to Walpole four years ago I had as equipment for my work with boys and girls three things: An appreciation of boy life and some knowledge of boy nature; confidence in my method because of previous successful experience; and a certain facility in illustrating the great Christian truths which I had gained from having worked my way back into them. This equipment of feeling, experience and material led me to attempt a repetition of my teaching experience in my former parish on an enlarged scale.

My first venture began three weeks after arrival, with a class of young people between sixteen and twenty. I secured twenty-four names and sent a note to each, stating that I was forming a pastor's class to study the Christian life; that we would try to see what the Christian life was, how to begin it, how to grow in it, with many other things about it; that the class would meet Thursday afternoons at three o'clock for twenty weeks; that written examinations would be required every two months, graduation exercises would be held at the close and diplomas would be given. Twenty of the twenty-four invited came to the first meeting, and eighteen went through the course. Twelve got perfect marks, and the other six did creditable work. Everything went according to schedule—recitations, examinations, graduation and diplomas. At the graduation each of the class wrote an essay on some assigned theme and recited it. You could scarcely have told it from a high school graduation except for the character of the subjects. The church was filled, we had special music, and made it an event. That was in the spring of 1901. All but two of those young people are now in the church.

The next fall and winter, I gathered thirty-six boys and girls between ten and sixteen. My method was the same—personal invitation—except that in this case I added a note to the parents asking their co-operation. A week or so after the class had begun I had several applications for membership, which were gladly granted. These boys and girls I divided into three classes, taking eighteen of the older ones, fourteen to sixteen years of age myself, and putting the two other classes in charge of two young ladies, one a high school teacher. This course of study was on the Bible: the Men and the Books, who wrote them and why, with something about the character of each. The larger part consisted in memorizing selected parts of the Bible; the Beatitudes, the Commandments, a number of Psalms, with the Apostles' Creed, hymns, prayers of thanksgiving and confession and so on. We had frequent oral examinations, and used many devices to stimulate study. The three classes graduated, the older one finishing four weeks earlier than the others. But there was an advantage in this, as it gave us two graduation exercises.

Then came a third venture. One and a half miles to the north were a number of children whom I had not reached. It seemed to me that the church had as much obligation to these out-of-the-way children as to those in the village. So one afternoon I spent two hours in that community and organized two classes to meet in houses just across the street from each other. These classes I carried through the summer of 1902 and graduated them together some time in October.

My fourth class was formed in January, 1903, with sixteen members from twelve to sixteen. The study for this class, some of whom had already taken the course on the Bible, was about the Church: what it is, who may join it, the duties of church members and officers, the sacraments, Congregational history, missionary activity, etc. This was my most interesting class and my most interesting course. It graduated the Sunday after Easter.

While this class was being taught at Walpole, when Lent began I formed one at the church in East Walpole. Class No. 5 numbered twenty, took the same course as the one before it and graduated in May, 1903.

During the fall and winter of 1903-04 I formed another class in an outlying district. In the western part of my parish were a number of boys and girls whose parents with but one exception were out of touch with the church and who had no religious influences. The result of an afternoon's work in this community, was that two classes were formed, which met in houses almost within a stone's throw of each other. After the first four weeks, a young girl from a family in that community whom I was instructing in methods of teaching, took charge of the classes on alternate Saturdays and under our joint care they successfully completed the course.

This last experience—of forming community classes and then delegating most of the work to some devoted young person in each community—has opened up to me a vision of vast possibilities and may be suggestive to other pastors who cannot find time to conduct such classes personally.

This fall we plan to have a reunion of the 104 young people who have graduated in these special courses of study, and effect an alumni organization. It will be a company of as bright and religiously normal boys and girls as can be found in any town in our republic or in the world.

Meetings and Events to Come

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.
SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2:30 P. M. Leader, Rev. W. T. McElveen, Ph. D.
MONDAY NOON MEETINGS, Tremont Temple, Oct. 9.
AMERICAN BOARD, Ginnell, Io., Oct. 11-13.
SUFFOLK NORTH CONFERENCE, Prospect Street Church, Cambridge, Oct. 12.
NATIONAL COUNCIL, Des Moines, Io., Oct. 13-20.
MIDDLESEX SOUTH CONFERENCE, Natick, Oct. 18.
MASSACHUSETTS SUNDAY SCHOOL ASSOCIATION, Newton, Oct. 18-20.
CONGREGATIONAL DAY, WORLD'S FAIR, St. Louis, Mo., Oct. 21.
SUFFOLK WEST CONFERENCE, Newton Center, Oct. 26.
WORCESTER SOUTH CONFERENCE, Westboro, Oct. 27.
RHODE ISLAND CONFERENCE, Newport, Nov. 1.
WOMAN'S BOARD OF MISSIONS, annual meeting, Union Church, Providence, R. I., Nov. 2, 3.

STATE MEETINGS

Additions or corrections should be sent promptly.

Nebraska,	Lincoln,	Oct. 7-10
California, Southern,	Pomona,	Oct. 10
Texas,	Dallas,	Oct. 11-13
South Carolina,	—,	Oct. 12-16
Utah,	Salt Lake City,	Oct. 13, 14
California, Northern,	San Francisco,	Oct. 25-28
Georgia Conference,	Meansville,	Nov. 3-6

Marriages

CORB-BROOKS. In New York, N. Y., Sept. 27, by Rev. William H. Cobb, D. D., assisted by Rev. Wilton Merle Smith, Edward Scribner Cobb and Florence Brooks.
WRIGHT-BEDFORD. In Indianapolis, Ind., Sept. 22, Prof. George Frederick Wright of Oberlin and Mrs. Flora E. Bedford.

Deaths

CONE. In Millington, Ct., at the home of her son, Prof. R. R. Cone, Sept. 20, Mrs. Emily Cone, aged 82 yrs.
WILLIAMS. In Oakland, Cal., Sept. 17, instantly killed, struck by a street car, Rev. Aaron Williams, aged 84 yrs.

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Two Installations

AT FARMINGTON, ME.

A town which is the seat of a state normal school requires a thinker as pastor of its Congregational church, and this the Farmington church has sought and found in Rev. Richard H. Clapp of Montague, Mass., who was ordained Sept. 27. Mr. Clapp studied two years at Boston University, and was graduated from Andover Seminary last spring. His statement before the council was clear, incisive, distinctly modern, and, in the phrase of Dr. F. A. Noble, who offered the ordaining prayer, "it filled the sky with questions." In his examination Mr. Clapp confessed that he would not use the Apostles' Creed for doctrinal purposes, and if the issue were drawn between an apparently clear teaching of Scripture and his own philosophical conclusions he at least could not betray his own reason. Notwithstanding these liberal utterances the conservative element in the council voted unanimously for ordination. The outcome is especially interesting in view of the fact that in this very church twelve years ago to a day the Maine Andover Band of five men came before a council and, because of their liberal Andover theology, only narrowly escaped being refused ordination. Dr. C. H. Daniels in his sermon defined the divine sovereignty as "the sulking of infinite things to finite comprehension." President Day of Andover charged the pastor to strive for "growth by vital progress rather than by accumulation," and to "be a man all of a piece." Rev. E. R. Smith reminded the people that "a Puritan minister is one of the chief moral and spiritual assets of a community." Rev. G. A. Merrill warned his brother-minister "not to lose his simple faith in the mysteries." Mr. and Mrs. Clapp have already been received into the hearts of their parish, and a successful pastorate has evidently begun.

H. A. J.

AT WEST PARISH, ANDOVER, MASS.

Over this typical country church, well known for its long and honorable career of intelligent activity in traditional Congregational lines, was installed on Sept. 29, a young minister, Rev. J. Edgar Park, of strong traditions—otherwise. Born in Belfast, Ireland, of sturdy Scotch-Irish stock, his father a prominent Scotch Presbyterian minister in that city, where his grandfather and great-grandfather were also Presbyterian professors of theology, he graduated at Queen's College, had a fellowship at Leipsic, studied theology in Belfast, under Davidson and Dods in Edinburgh, and came to this country for his third year at Princeton. After Presbyterian ordination and a year of earnest work among the lumbermen of the Adirondack region, he found that he was "hopelessly an American and a Congregationalist" and came to Andover Hill last spring, resolved to identify himself with the New England faith and polity. The large council—including the Baptist pastor and Episcopal rector of Andover, the latter participating in the installation service—heard with great interest a paper which revealed a modest, scholarly, earnest man. Professor Platner preached the sermon, Rev. F. R. Shipman gave the right hand of fellowship, and the three living ex-pastors, Greene of Middletown, Ct., Andrews of Holliston, and McFadden of Danvers had other parts.

C. C. C.

The Colleges and the Ministry

Number graduates entering ministry.

	1884	1904
Amherst	16	5
Atlanta	1	0
Beloit	3	3
Bowdoin	3	3
Carleton	1	5
Dartmouth	4	—
Doane	1	0
Fairmount	—	1
Fargo	—	1
Fisk	1	1
Iowa	1	2
Illinois	—	5
Marietta	6	1
Middlebury	4	2
Oberlin	8	10
Pacific	0	1
Pomona	—	1
Rollins	—	2
Talladega	4	1
Tougaloo	0	1
Washburn	0	3
Wheaton	—	5
Williams	6	6
Yale	6	6
Totals	85	69

There are others beside clergymen facing the deadline. The Carnegie Steel Company has just issued orders to the superintendents of different plants and heads of departments, instructing them that the deadline of employment in certain departments hereafter will be thirty-five years, and others forty years.

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CENTRAL CONGREGATIONAL CHURCH, Berkeley and Newbury Streets, Boston, would be glad to be informed of young people coming to the city for temporary or permanent residence. Will out-of-town pastors kindly co-operate? Address Rev. John Hopkins Denison, at the church.

THE CORRESPONDENCE COMMITTEE OF THE BOSTON CHRISTIAN ENDEAVOR UNION wish to assist all Endeavorers coming to Boston for education or other purposes, to find a church home, and would especially ask New England pastors to send to Miss Carrie M. Branchell, 78 Pleasant Street, Dorchester, Mass., the name and address (with denominational preference) of such Endeavorers, that we may get in touch with them through the member of the Committee having charge of their district.

IN view of the large number of graduates and friends of Andover Theological Seminary who will attend the approaching National Council of Congregational Churches at Des Moines, Io., the Alumni Association are arranging for an Andover Banquet in that city on Tuesday Oct. 18, 1904. This will give opportunity for social fellowship and for the renewing of old ties, and there will be informal speeches. Profs. C. O. Day and J. W. Platner will represent the seminary. It is hoped that graduates who cannot attend the entire session of the Council will so time their visits as to be present on this occasion. The cost of the banquet will be one dollar a plate. It is highly important that those who can attend send their names at once to Rev. F. W. Hodgdon, Des Moines.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the Sailor's Magazine, Seaman's Friend and Life Boat.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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Rev. W. C. STITT, Secretary. W. HALL BOPES, Treasurer.

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still offers Fairbairn's Philosophy of the Christian Religion, price \$3.50 net, together with a year's subscription to The Congregationalist (new or renewal), both for only \$4.25, including postage on the book. They also offer Dale's Lectures on Preaching, a \$1.50 book, for 75 cents net, 88 cents postpaid. Both books are needed by every minister.

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Grip your **MASTER**—by unfailing prayer and loyalty.

Grip **THE HEARTS OF YOUR PEOPLE**—by faithful, prayerful calling, unselfish love and service.

Keep yourself at your best.

W.

Forward Steps in a Hartford Sunday School

Prof. C. S. Beardslee of Hartford Seminary has made a new contribution to the increasing list of courses of Sunday school study, or rather teaching—for it is this that he emphasizes. He found that the great objection to the present method is that the lesson is recited before it is taught. In his method the teacher spends half the time hearing the lesson which he taught the previous Sunday and the remainder in teaching the advanced lesson.

The course of lessons prepared appears under the general title, *Jesus, the King of Truth*. For the teacher a book has been prepared with four pages on each subject, forming a concise and comprehensive study of the lesson. To the pupil is given a card, of which this is a fair sample:

JESUS, THE KING OF TRUTH
Lesson 1

A Trusty and Truth Loving Boy.—Luke 2: 41-52.

Outline

Jesus was trusty—left by his parents, on a journey, a full day to himself.

Jesus was eager towards truth—found among teachers, listening, questioning, answering.

Jesus was loyal—returned to Nazareth as an obedient, faithful child.

Just What To Do

Tell this lesson just as you would tell any story.

Talk about Mary's confidence in Jesus.

Talk about Mary's anxiety for Jesus.

Prove that Jesus was trusty.

Show why Jesus kept near those teachers.

Talk about an eager boy.

Talk about a loyal boy.

Tell about some reliable boy.

Commit to memory Ps. 84: 1-4.

Those at all familiar with Professor Beardslee's Teacher Training with the Master Teacher will need no assurance that the course will unite modern pedagogical methods with the best Biblical teaching.

The course has already been adopted by the Windsor Avenue Church, Hartford. Arrangements have been made with Professor Beardslee to meet the teachers once a week and train them. On Rally Day, Sept. 25, the Windsor Avenue Sunday school first used its new Sunday school rooms. They are a part of the new parish house given to the church by Miss Clara Hillyer. The pastor, Rev. H. E. Peabody, preached on *The Fourfold Story*, and Professor Beardslee made an address.

T. C. R.

A New Course of Supplemental Lessons

"Following naturally upon the recent opening of the splendidly equipped parish house of Dwight Place Church, New Haven, and the organization of the school on graded lines, comes the inauguration of an interesting and complete system of supplemental study adapted to the different grades. It was prepared by the pastor, Dr. W. W. Leete, and distributed at the fall rally, when 543 members were present.

In most of the departments a standard series of lessons will be followed. But in addition to this the interest of parents, teachers and department superintendents will be enlisted with the pupils in having this further work done. It will greatly am-

plify the scope of religious education, and even if only part of it is used, the ideal held up must be stimulating and useful. The course consists largely of memory work in hymns and Scripture passages, and the rehearsal of Bible stories in connected series. A few text-books are referred to, and a reference library in the parish house contains other books here mentioned.

There are virtually two periods in the study hour, of which one will be in the hands of the teacher with the regular lesson, and the other in the hands of the superintendent of the department with the supplemental lesson. This latter is left largely to the discretion of the superintendent as to order, time and method, but the material is selected with reference to the age of the grade, and is so definite as to stimulate the ambition of many to master it.

W. J. M.

Topics of Young People's Meetings

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Jesus at Work.

Jesus' Enjoyment of Life.

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Jesus and the Poor.

The Missions of Columbus.

The Salvation Army.

Jesus and the Rich.

Was Jesus a Socialist?

Jesus and the Criminals.

The Criminals of Columbus.

Jesus and Human Brotherhood.

The Italians of Columbus.

The Negroes of Columbus.

The Social Principles of Jesus' Teaching.

The ecclesiastical type dominant in Pennsylvania which sees to it that boys are arrested for gathering nuts on Sunday, yet which never bravely faces the civic evils of the commonwealth or challenges the power of the "boss" and the "grafter," brings religion and the Church into disrepute. We read of a vast deal of interest among Pennsylvania church-folk in ancient Sunday legislation but note no disposition to tackle the tremendous perils of democracy in the grip of corrupt politicians and captains of industry.

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Church and Ministerial Record

Calls

ADADOURIAN, HAIG, recently of Manomet Ch., Plymouth, Mass., to W. Tisbury. Accepts, to begin Nov. 6.

ADAMS, JNO., Wilmington, N. C., to Pilgrim Ch., Columbia, S. C. Accepts, and is at work.

ALBRECHT, GEO. E., formerly of Japan, declines call to De Smet, S. D.

ANDERSON, HAROLD E., Craig, Col., to Sulphur Springs.

ATKINSON, R. K., Crete, Neb., to Danville, Ill. Accepts, and is at work.

BUSH, FRED'K W., Galesburg, Mich., to Clarks-ville.

CARSON, J. WM., Ashland, Neb., to Maquoketa, Io. Declines.

DEXTER, DAN'L W., Norwich, N. Y., to Good Will Ch., Syracuse.

DOWNS, CHAS. A., Little Rock, Io., to Hudson, S. D. Accepts.

EVANS, EYORE, English Ch., Lansford, Pa., to Germantown. Accepts, beginning Nov. 6.

HARVEY, EDW. H., Paw Paw, Mich., to Mattawan. Accepts.

HENRY, F. EDMONDS, Saratoga Ch., Omaha, Neb., not called to Nebraska City, but to Syracuse.

Also to Antioch, Cal. Declines both, but will supply for three months at Syracuse.

HUNT, THEODORE C., Hastings, Neb., to Riceville, Io.

KINNEY, GEO. W. (Meth. Prot.), to Sherman and Marilla, Mich. Accepts.

LAKE, GEO. E., Stratham, N. H., to Second Ch., Chester, Mass. Accepts.

LINCOLN, GEO. E., Hersey, Mich., to E. Granby, Ct. Accepts.

MARSH, L. J., to Grand Island, Neb. Accepts.

OWEN, WM. M., Oberlin Sem., to become superintendent of the Sunday school and general assistant to the pastor at Beneficent Ch., Providence, R. I. Accepts, and is at work.

POMEROY, A. E. (M. E.), to Roscommon, Mich. Accepts.

SAWYER, ROLAND D., Hanson, Mass., to Ward Hill Ch., Haverhill. Accepts.

STREETER, WILLARD E., Southfield and New Marlboro, Mass., to Brookfield.

STACKMAN, CARL, recently of Second Ch., Cornwall, Ct., to field secretaryship of So. African C. E. Union. Accepts, beginning Nov. 1.

WOODLOCK, ALFRED L., Clare, Mich., to Farwell. Accepts.

Ordinations and Installations

CHAFFEE, FRANK M., o. Stuart, Io., Sept. 15. Sermon, Rev. F. W. Hodgdon; other parts, Rev. Messrs. G. L. Marsh and L. S. Hand and Drs. A. L. Frisbie, E. M. Vittum and T. O. Douglas.

CLAPP, RICHARD H., Andover Sem., o. First Ch., Farmington, Me., Sept. 27. Sermon, Dr. C. H. Daniels; other parts, Rev. Messrs. E. R. Smith, C. A. Merrill and Pres. C. O. Day.

CORB, EDW. S., Union Sem., o. for missionary service in Japan, Central Ch., Fall River, Mass., Sept. 29. Sermon, Dr. Geo. W. Knox; other parts, Rev. Messrs. J. E. Enman, E. M. Noyes, C. F. Swift and Drs. W. H. Cobb, W. W. Adams and J. L. Barton. Central Ch. has adopted Mr. and Mrs. Cobb as its representatives in the foreign field.

GAUSE, NOAH C., o. First Ch., Berkeley, Cal., Tolson, GEO. T., Sept. 20. Addresses, Rev. Messrs. W. H. Hopkins and R. C. Brooks; other parts, Rev. Messrs. M. B. Fisher and J. C. Wooten, Drs. C. S. Nash and J. K. McLean.

HOLT, ARTHUR E., o. and i. First Ch., Pueblo, Col., Sept. 26. Sermon, Prof. E. S. Parsons; other parts, Rev. Messrs. C. W. Longren, J. B. Gregg, H. H. Walker and H. H. Sanderson.

Continued on page 519.

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CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer. Offices, 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh, is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes the Congregationalist and Christian World, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading. Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tenbury, at Boston, and from the Interior and Western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

NATIONAL COUNCIL MINISTERIAL RELIEF FUND. (Corporate name "Trustees of the National Council of the Congregational Churches of the United States.") Helps needy Congregational ministers or their widows. Seeks permanent fund \$1,000,000. Asks annual offerings from churches, personal donations and bequests. Chairman, Rev. H. A. Stimson, D. D.; Secretary, Rev. Wm. A. Rice, D. D., Fourth Ave. and 22nd St., N. Y.; Treasurer, Rev. Samuel B. Forbes, 106 Wetherfield Ave., Hartford, Ct.; Field Secretary, Rev. Edward Hawes, D. D., Hartford, Ct.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. F. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. F. E. Emrich, D. D., Secretary; Rev. Joshua Colt, Treasurer.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pupil supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 704 Sears Building. Apply for aid to F. E. Emrich, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonsawanda St., Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 607 Congregational House. Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss Grace Soren, Treasurer, 19 Greenville St., Roxbury.

If you ever buy any books, you cannot afford to be without the new Pilgrim Press Catalogue, which quotes low prices on all the popular books, religious and secular. Send a stamp and get one at the Congregational Bookstore, either at Boston or Chicago.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

The Anti-Saloon Movement in Illinois

Ministers of all denominations met Monday morning in the Y. M. C. A. auditorium, to hear a report of the work done in this state by the Anti-Saloon League and to listen to Rev. Dr. P. A. Baker, so prominent in pushing forward the movement in Ohio. Dr. Baker is now at work in Illinois. Senator Parker presided and gave a brief account of the reasons why the bill before the last legislature, drawn in such a way as to render it possible for any locality which desires prohibition to secure it, was side tracked by the liquor interests with the aid of timid politicians. Undoubtedly the bill will be reintroduced at the next session. There is certainly nothing unreasonable in permitting the people of a county, or a town, or a ward in a city to decide whether they will or will not have a saloon in the district in which they reside. The work has now reached such magnitude in the state as to require the entire time of ten men, and there is no lack of money to carry it on. Even the liquor dealers are alarmed, as their publications indicate. In Chicago, thanks to the persistency of Mr. Arthur Burrage Farwell, the Hyde Park Protective Association, with the aid of other associations like it, since 1890 has secured prohibition for from forty to fifty per cent. of the territory occupied by the city of Chicago. But the fight is bitter and ceaseless. The anti-saloonists seek the co-operation of the churches. They seek to secure favorable legislation and the enforcement of existing laws. At first the churches were rather hesitant, but at present they are hearty in the sympathy and aid they give. With the saloons of any city grouped together in the region where there is a pressing demand for them, dealing with them will be easier than it now is. The movement promises to be quite as successful in Illinois as in Ohio, and perhaps even more thorough. Mr. Anderson, who has been at the head of the movement for some years, is a lawyer and might easily acquire a large practice, were he to give his time to it. The headquarters of the movement have been brought to Chicago from Springfield.

Indicted for Manslaughter

After a long and patient hearing, the Grand Jury, Sept. 28, voted indictments against the engineer, conductor and brakeman of the freight train which collided with the Doremus Sunday school excursion train July 13, and caused the death of eighteen persons and the injury of about one hundred others. It was shown clearly that the collision was due to the carelessness of the three persons against whom the bills were found, and to their disobedience of orders. The work in the Doremus Mission is going on as well as ever. The Sunday school now averages more than 400, although its superintendent, Mr. Pedrick of Plymouth Church, is absent on account of weariness caused by his devotion to the interests of the community after the accident. Attendance on the preaching services is increasing and the outlook both for church and school is promising.

Another Memorial Hall for the University of Chicago

By the will of Mrs. Elizabeth Kelly, a member of the First Presbyterian Church, Chicago, \$150,000 are left the university to erect on the campus a structure to be known as the Hiram Kelly Memorial Hall. Mrs. Kelly has already paid for two of the dormitories for young women, and has long had the deepest interest in the welfare of the university. It is surprising how large the gifts of women to the university have been. Beecher, Kelly and Green Halls, the Hull Biological Laboratories, four large structures, the Haskell Museum, and the Hitchcock Memorial Hall are gifts from women and must have cost in the

aggregate several million dollars. In addition to Mrs. Kelly's gift to the university there are generous bequests to relatives and friends, to churches and benevolent institutions in New York State, with a residuary legacy to be divided equally between the Presbyterian Hospital of Chicago, the Syracuse Home for Women and Children, and the Women's Association of that city. By the death of Mrs. Kelly the Public Library of Chicago will come into the possession of about \$300,000 left by Mr. Kelly on condition that the widow receive its income during her life.

Chicago, Oct. 1.

FRANKLIN.

Changes in a Pennsylvania Association

The Northwestern Association, recently decimated by the removal of many churches to form the new Pittsburgh Association, has taken on new life by the addition of six of the "border churches" from Ohio and New York, and today numbers fifteen churches, with other additions expected. J.

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and GLYCOZONE have done for a celebrated journalist in one week.

Prof. Charles Marchand.

Dear Sir: One week's treatment with your Hydrozone and Glycozone not only relieved but absolutely rooted out a condition of eczema that has worried and pained me for the past ten years. Yours very truly,

Joseph Howard, Jr., 150 Nassau St., N. Y.

Free trial bottles of Hydrozone and Glycozone sent on receipt of 35c. to pay expressage. These preparations are harmless, yet powerful germicides, used by leading physicians. Sold by best druggists. None genuine without my signature or label.

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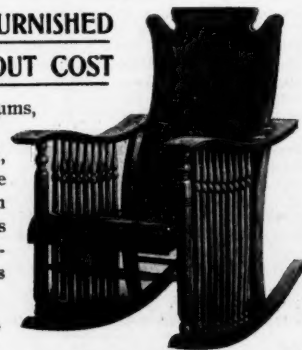
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Larkin Street, Buffalo, N. Y.



Spiritual Fruitage

(Continued from page 507.)

and those who decided had the assurance that it was their own free choice. The evangelist may urge immediate decision—it is his only chance. The pastor more wisely may await the maturing of the fruit. "Take all the time you wish, only think about it." A negative decision was accepted cheerfully, with the expressed hope that continued consideration would be given. Thus there was no embarrassment; the subject can easily be broached again and of the many who decided to take only the first, or first and second steps, I doubt not most will take also the third step in the next two or three years.

I made much use of letters, which have proved the most effective evangelistic agency in my ministry. A letter is more personal than a sermon, more abiding in its impression often than a spoken word; and if kept, it has a lasting influence. It cannot be brushed away with an off-hand remark. I entered into no discussions in these notes, simply expressing my hope. "I hope you will," from a friend is the strongest appeal.

Four months in advance, Easter was selected as the occasion for the reception of members. The advantage was that it offered a time when the interested were expected to take a forward step. Frequent references kept people thinking about it and the preaching grew cumulatively evangelistic as the day approached.

Beverly, Mass. E. H. BYINGTON.

Church Membership as a Privilege

We keep the thought of membership well at the front, not as a hard and fast duty, but as a gracious and royal privilege. We propose to have it impressed upon our people as a real and not merely a formal fellowship.

We declare an open door to our church for every sincere Christian, making special effort that doctrinal and practical misconceptions, and the abnormal religious conscience, be not permitted to rob the church of those who ought to share her blessings. It is our constant endeavor, to this end, to provide frequent and natural opportunity for conversation with the ministers, and especially to conduct the meetings of the church committee as the occasion of hospitable and welcoming fellowship, rather than of a pious or doctrinal quiz.

We work constantly for our young people, in co-operation with Sunday school teachers, officers of Y. P. S. C. E. and parents, attempting to conserve, in the interests of church membership, the results of previous years of church training. Pastoral calls have, as one special mission, the recovering of church letters. Occasionally we hold classes for those desiring special instruction regarding the church.

We rely principally upon the spirit of the church, presenting a natural, wholesome and virile type of Christian fellowship and service, to attract those in quest of a spiritual opportunity, and to impress those who have never named His name with the dignity, the desirableness, as well as the duty of membership in the Church of Christ.

Detroit, Mich. NEHEMIAH BOYNTON.

Education

Ground has been broken for the new brick gymnasium for Whitman College, to cost \$20,000. The building will be completed at the New Year. A beautiful three-manned pipe organ, of the Roosevelt manufacture, and originally costing \$12,500, has been purchased

from Christ Church Cathedral of Louisville, Ky., for the Conservatory of Music. This organ will be the largest on the Pacific Coast. At the convocation exercises the address was by Hon. R. A. Balingier, mayor of Seattle, and the degree of D. D. was conferred upon Rev. Edward Lincoln Smith, pastor of Pilgrim Church, Seattle. The enrollment will be between 400 and 500 during the year.

Windom Institute, Montevideo, Minn., has nearly completed a canvass for funds to retire all indebtedness and provide needed im-

provements in Jones Hall. Sec. Theodore Clifton and the Education Society have had large part in the success of this movement. The attendance last year reached 184 and promises to pass the 200 mark the present season. Harry S. Martin is principal.

Andover men will have a joyful banquet at Des Moines, Oct. 18, when they meet the survivors of the famous Iowa Band of graduates of the seminary.

A Remarkable Sale of New Dress Silks

We have purchased the entire stock of fine imported

Black Dress Peau de Soies

And MOUSSELINE SATINS from a well-known Swiss manufacturer at greatly below the regular market price, and will offer them on Monday and until sold as follows (ALL NEW AND PERFECT GOODS):

BLACK DRESS PEAU DE SOIE, 21 inch. Value 1.25. Now 89c yd.

20-INCH BLACK DRESS PEAU DE SOIE. Value 1.00. Sale price 69c yd.
22-INCH BLACK MOUSSELINE SATIN. Value 1.50. Price 1.25 yd.

BLACK PEAU DE CYGNES. Very soft and lustrous. Value 75c. Price 59c yd. BLACK TAFFETA SILK (domestic make). Value 85c. Now 49c yd.

SPECIAL SALE OF THE FAMOUS PATENTED SELVAGE BLACK DRESS and LINING SILKS "Moneybak," "Diamond" and "Windsor" brands, manufactured by the York Silk Mfg. Co., of York, Pa. All thoroughly "guaranteed" to give satisfactory wear. We are sole agents for Boston. Prices range as follows:

"DIAMOND" PEAU DE CYGNE
21-inch at.....1.25 yd.
27-inch at.....1.50 yd.
"MONEYBAK" PEAU DE SOIE
Pure Dye, 19-inch at.....1.25 yd.
Pure Dye, 24-inch at.....1.50 yd.

Pure Dye, 27-inch at.....2.00 yd.
Pure Dye, 36-inch at.....2.50 yd.

"MONEYBAK" DRESS TAFFETAS

Pure Dye, 19-inch at.....1.00 yd.
Pure Dye, 24-inch at.....1.25 yd.
Pure Dye, 27-inch at.....1.50 yd.
Pure Dye, 36-inch at.....2.00 yd.

"DIAMOND" TAFFETAS

19-inch at.....85c yd.
24-inch at.....1.00 yd.
27-inch at.....1.25 yd.
36-inch at.....1.50 yd.

"DIAMOND" PEAU DE SOIE

27-inch at.....1.50 yd.

"DIAMOND" LOUISINE BRILLIANT

19-inch at.....1.00 yd.
21-inch at.....1.25 yd.

"WINDSOR" TAFFETA

19-inch at.....75c yd.
21-inch at.....79c yd.
24-inch at.....85c yd.
27-inch at.....1.00 yd.
36-inch at.....1.25 yd.

All three qualities in the different widths carry the same broad "guarantee."

All of our NEW SILKS are now opened, and it is a showing worthy of your attention, L'Incrovable, Chiffon Faille, Mousseline Faille, Surah Groose Cote, Changeable Chiffon Taffetas, Plain Chiffon Taffetas, Messaline Jacquards, Ombra Messaline, Crepe de Chine, Peau de Cygnes, Rich Lyons Novelities, in hundreds of styles and in the latest color tints for evening, afternoon and street wear.

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WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

"The Effervescent"

Relief for
Indigestion,

Sour Stomach, Heartburn,
Fermentation, Water Brash.

Contains no irritant or dangerous drugs.

"Cannot harm—can't help but help."

Sold on its merits for 60 years.

Druggists everywhere, 50c. & \$1., or by mail from

The TARRANT CO., 41 Hudson St., New York.

It will serve the interest of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN BARKIN

Oct. 9, Sunday. *Unsearchable Riches.*—Eph. 3: 1-13.

Mining companies make allowance for the exhaustion of ore, manufacturing companies for the wearing out of machinery, but Paul had no fear that he would get to the end of the riches of the Good News. There has never been a mind which demanded more, there has never been one more completely satisfied than his, not with completion but with ever widening knowledge. So it is with friendship. We never get to the end of the possibilities of friends, much less in friendship with our Lord. This is because Christ deals with the eternal and not the trivial. Or rather he relates all life to the life with God. *While we thank Thee for today's deep thoughts of Christ, our Father, we bless Thee also that we have no fear of tomorrow's disillusionment. O Thou unsearchable, all-uplifting Christ, help us to follow after Thee in daily work and joy. Amen.*

Oct. 10. *The Fullness of God.*—Eph. 3: 14-21.

Who has attained to the apostle's wish for these old Christians? And does our Father desire less for us than this? The ideal seems out of reach amid the trivialities and wearinesses of our lives: clouds hide the path, the vapors of the earth ascend, but happy is every one who wishes for himself the wish of God.

Oct. 11. *The Full Grown Man.*—Eph. 4: 1-16.

Here is a double growing up—of the body of Christ and of the individual, and the perfecting of the body of Christ comes first. We might make more rapid progress if we thought in the apostle's order. Anxiety, even for our growth in holiness, may be a hindering element. The child of God grows fastest when he is thinking most of others. This spiritual childishness which Paul wishes us to leave behind is different from childishness.

Oct. 12. *The Old Man and the New.*—Eph. 4: 17-24.

Conversion is right about face. If it makes no change in a man who has been living weakly or wickedly, it bears no witness to the world. We must not think of either the old man or the new as complete. What evil may grow to, out tending examples of human wickedness hint. What the ripening of good may bring, the lives of some Christians show.

Oct. 13. *Christlike Forgiving.*—Eph. 4: 25-32.

A practical rule is often a great help. To keep our anger within the limits of the day is to make every sunset a reminder of pardon. Remember what Christ said of forgiveness as an absolute condition of forgiveness. The unpardoning spirit has closed the doors on pardon and on joy.

Oct. 14. *Children of Light.*—Eph. 5: 1-14.

The true test is from within outward. Our quality of shining is from the indwelling of God's Spirit. If he be absent, we are darkness. No amount of shining on a man will make him a luminous object. Privileges do not make saints. "Walking in love" is a complete summary of Christianity in action. As all light comes from God, so does all love. Both light and love forbid unrighteousness.

Oct. 15. *Heedful Walking.*—Eph. 5: 15-21.

Looking carefully is not the same thing as looking anxiously. One of the reasons why Christ warns us against anxiety is that it interferes with care. The anxious man is self-absorbed, the careful man is thinking of what lies about him and conditions of his walking. Redeeming the time is "buying up the opportunity." Such a man as Paul sees fruitful fields of opportunity all around. Exhilaration is what men seek from wine. Paul suggests that it might be attained from singing. But there is not much exhilaration in the music of many of our churches.

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Tailored Suits	\$10 to \$35
New "LOHENGRIN" Suits . .	\$15 to \$35
Skirts of exclusive design . .	\$4 to \$15
Fall and Winter Jackets . . .	\$10 to \$25
Long Coats, "Tourist Models" .	\$12 to \$25
Rain Coats	\$12 to \$25

We prepay Express Charges on your garment to any part of the United States.

It is because we do all we agree to do that we have regular customers everywhere.

Write today for samples and our Fall and Winter Catalogue No. 55, sent free by return mail to any part of the United States. Kindly mention the colors you prefer, and we will select and send you a full assortment of just the samples you wish. A postal will bring them.

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HEAVY COUGHS,
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Allen's Lung Balsam**

Church and Ministerial Record

(Continued from page 513.)

HUGHES, J. E., o. Rapid City, S. D., Sept. 14. Sermon, Rev. D. R. Tomlin; other parts, Rev. Messrs. W. H. Thrall, D. D., C. M. Daley and H. K. Warren.
 JACKSON, E. G. H., o. Yampa, Col., Sept. 28. Sermon, Rev. W. C. Vearle; other parts, Rev. Messrs. T. F. Bolger, G. A. Ellis, A. S. Bush, H. E. Heyse, H. E. Anderson and Horace Sanderson.
 KUHL, E. P., o. Fredonia, Kan., Sept. 21. Sermon, Dr. C. S. Sargent; other parts, Rev. Messrs. H. A. Boundidge, Arthur Metcalf, P. K. Bosworth and J. E. Everett.
 LUETHI, LOUIS J., t. Lake View Ch., Cleveland, O., Sept. 27. Parts, Drs. H. A. Schaffler, C. W. Hiatt, C. S. Mills and Rev. H. F. Swartz.
 PARK, EDGAR J., t. West Ch., Andover, Mass., Sept. 20. Sermon, Prof. J. W. Platner; other parts, Rev. Messrs. F. R. Shipman, G. A. Andrews, F. A. Wilson, R. A. MacFadden, F. W. Greene, Fred'k Palmer and Pres. C. O. Day.
 PROCTOR, WM. M., Plymouth Ch., Spokane, Wn., Sept. 1. Sermon, Dr. G. B. Wallace; other parts, Rev. Messrs. W. H. Hindley, F. C. McConaughy, W. C. Merritt, H. M. Painter, T. W. Walters and W. W. Scudder, Jr.
 THOMAS, OWEN, t. S. Sharon, Pa., Sept. 25. Sermon, Rev. D. T. Thomas; other parts, Rev. Messrs. J. P. Thomas, J. B. Davis, T. Griffith and J. B. Jones.

Resignations

ATHERTON, D. FRANK, Memorial Ch., Georgetown, Mass., to take effect Nov. 27.
 DOLLIFF, FRANK S., Island Falls, Me., after five years' service.
 EMBREE, JEHU H., Hemingford, Neb.
 FITCH, ALBERT E., Madison Ave., Cleveland, O., to take effect Nov. 1; enters evangelistic work in the Presbyterian campaign under Dr. Chapman.
 KLOSE, WM. H., Lakeview, Mich.
 LAKE, GEO. E., Stratham, N. H., to take effect Oct. 30, after nearly four years' service.
 LINCOLN, GEO. E., Hersey, Mich., to take effect Nov. 1.
 MERRITT, ROBT' F., Union, Olive and Rldge Chs., Illinois.
 MOORE, NATHANIEL S., First Ch., Crown Point, N. Y., after three years' service.
 RIGGS, EZRA J., Kensington, N. H., to take effect Dec. 31, after three years' service.
 SAWYER, ROLAND D., Hanson, Mass., after four years' service.
 STREETER, CLAYTON M., Royalton, Wis.
 UPTON, RUFUS P., Alpine and Walker, Mich.
 WHITMORE, ORIN B., Natchez Ch., N. Yakima, Wn.
 WOOD, MORGAN, Plymouth Ch., Cleveland, O., after four years' service, to enter the lecture field.

Dismissions

BEARD, GERALD H., College St. Ch., Burlington, Vt., Sept. 27.
 WHITE, FRANK N., Sioux City, Io., Sept. 20.

Churches Organized and Recognized

NEWALLA, OKL., 25 Sept., 18 members. Organized by Supts. J. H. Parker and C. G. Murphy, after a revival meeting held by the latter. It will be yoked with Minneha, four miles away.
 NORTH BELLINGHAM, WN., org. 11 Sept.; rec. 22 Sept., 21 members.

Bequests and Other Gifts

WALPOLE, MASS., Rev. J. L. Keedy. By will of Miss Clarissa Guild, \$1,000, income available.

Material Gain

BUNTON LOWER CORNER, ME.—Auditorium re-decorated and carpeted, furnace put in, new chimney built and parsonage repaired, all by Dorcas Society. One source of income is the annual authors' reading and concert, at which Kate Douglas Wiggin (Mrs. Riggs) renders valuable assistance. This year she read chapters from Rebecca of Sunnybrook Farm, and an unpublished MS., Rose of the River, to appear in *The Century*. Church reopened Sept. 25, Dr. Smith Baker preaching.
 COTUIT, MASS., Rev. A. R. Atwood, formerly a union church, now Congregational, has purchased the church and parsonage property and is repairing and improving it.
 EVERETT, MASS., *Mystic Side*, Rev. C. H. Percival. Auditorium reopened Sept. 25, having been re-decorated and repaired for the reception of new oak pews, the gift of the Ladies' Aid Society. The congregation contributed \$200 for expense of decoration and repairs. The mortgage lifters have raised in the last few months over \$500 toward debt on the property.
 PITTSBURG, PA., *First*, Rev. B. G. Newton. Corner stone of \$125,000 building laid Sept. 25. (Fuller notice next week.)
 SPENCER, MASS., Rev. C. J. Hawkins. Edifice reopened Sept. 11, after being closed five weeks for repairs costing over \$2,500. Auditorium painted, carpeted and pews upholstered; vestibules and chapel painted and frescoed; roof shingled; new floor laid in chapel.
 YORK, ME., Rev. S. K. Perkins. Debt paid through efforts of church and parish, aided by gifts of

Hon. E. O. Emerson of Titusville, Pa., a native of York, and Walter M. Smith of New York, son of a former pastor. Friends of the present pastor defray his expenses to the National Council.


Anniversaries

BINGHAMTON, N. Y., Rev. E. F. Trefz. Sixty-eighth, celebrated Sept. 25, with sermon by the pastor on *The Heritage of Fellowship*.
 CROWN POINT, N. Y., Rev. G. H. Buck. Centennial observed with all-day services Sept. 10. Features were: a historical review by Dea. Sam'l Buck, historical address by Rev. Jas. Deane, a former pastor, sermon by Rev. Thos. Simms of Middlebury, Vt., and jubilee banquet, served by Ladies' Aid.
 MILTON, VT., Rev. E. E. Herriek. Centennial celebrated Sept. 21, with historical address by the pastor, sermon by Rev. J. L. Sewall of St. Albans, a son of the church, and address on the Country Church by Rev. E. J. Ranslow.

Suggestive Features or Methods

BOSTON, MASS., *Berkeley Temple*, Rev. A. A. Stockdale. Mission study class just started. Doctrinal institute projected, to consist of one doctrinal sermon during each week by some competent preacher, usually an outsider.
 BOSTON, MASS., *Dorchester Second*, Dr. Arthur Little, holds in September a Week of Prayer. This year certain neighboring pastors assisted.
 CHICAGO, ILL., *South*, Rev. W. B. Thorp. Course of ten popular lectures, including Dr. Gunsaulus, Jane Addams, Profs. R. G. Moulton and G. E. Vincent of the university, and Dr. E. A. Steiner of Iowa Coll. Course tickets, \$1.50.
 PHILADELPHIA, PA., *Central*, Rev. C. L. Kloss, has decided to have free pews.
 ST. LOUIS, MO., *First*, Dr. C. H. Patton, has two children's windows made by Tiffany, representing Christ blessing little children. They were given by 28 families including 64 children, "in grateful recognition of children baptized in this church."

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"Fair one," he cried, "here at thy feet,
'Tis hard to choose 'twixt one and tother,
So just to prove my taste is sweet,
I'll eat the one, and keep the other."



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